The Chapter on the Mundane Path (*Laukikamārga*) in the *Śrāvakabhūmi*

A Trilingual Edition (Sanskrit, Tibetan, Chinese), Annotated Translation, and Introductory Study

Florin Deleanu

Volume II

Tibetan Edition, Chinese Edition,
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STUDIA PHILOLOGICA BUDDHICA
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CHAPTER FOUR

Critical edition of the Tibetan Translation

3.27. (P 197b2; G 235b3; N 175a6; D 164a2; C 170a2; ZT 405, 19)

Nyan thos kyi sa[1]
Bam po bcu bdun pa[2] [3]

de ltar[4] yid la byed pa thob pa'i rnal 'byor pa spong ba'i dge ba chung ngu la zhugs pa'i[5] de'i gong[6] du bgrod par **(ZT 406, 1)** bya ba[7] ni gzhan med de gnyis[8] kho nar zad do | | gnyis gang zhe[9] na | 'di lta ste |[10] 'jig rten pa'i dang | 'jig rten las 'das pa'i 'o | | de la las dang po pa'i[11] rnal 'byor pa yid la byed pa dang bcas pa de ni | bdag 'jig rten pa 'am | 'jig rten las 'das pa'i bgrod pas 'gro bar bya'o snyam nas | yid la byed pa de nyid la lan mang du byed do | | ji lta ji ltar lan mang du byed pa de lta de ltar nyin mtshan de dang de dag 'das pas de'i lus shin tu sbyangs pa dang sems rtse gcig pa[12] nyid de[13] 'phel zhing rgyas pa dang[14] yangs par 'gyur ro | | gang gi tshe de'i yid la byed pa dam zhing brtan la sra ba dang | dmigs[15] pa yongs su dag pa la mos pa[16] 'jug par 'gyur ba dang | zhi gnas dang | lhag mthong gi phyogs kyi mtshan ma rnams[17]

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1 P, G, N omit: *Nyan thos kyi sa*.
2 Tib.: Śrāvakabhūmi, Bam po XVII.
3 P, N, D, C, ZT: | . G: | | . The larger size of letters and spacing from the rest of the text are my own convention. In the traditional Canons, the only special layout feature marking a title and/or the beginning of a *bam po* is to leave slightly more space between it and the rest of the text than the usual interval between sentences. The modern edition of ZT begins a new paragraph. Cf. also the beginning of the next *bam po* below.
4 Tib. construes *evam* with *labdha*° and has no equivalent for *tatra*. Cf. also Ch. ed.
5 D, C, ZT: *pa*.
6 D, C: *grong*.
7 G has extra *pa* (/*ba*?).
8 D, C, ZT: *gnyis po*. ZT has no note.
9 Between *gang* and *zhe*, G leaves a blank interval amounting to the space needed for about three letters.
10 ZT: 〒.
11 P, G, N read *dang po'i* instead of the D, C, ZT reading *dang po pa'i*.
12 As usual, it is very difficult to distinguish between *pa* and *ba* in facsimile reproductions or microfilms, but as far as I can ascertain, N, G, D, ZT read *gcig pa*, and P, C have *gcig ba*. The standard spelling is *sems rtse gcig pa nyid*.
13 Tib. *de'i lus…de* suggests: *tathā tathāsya sā kāya°.
14 D, C, ZT: | .
15 N uses the abbreviation ༀ for *-gs* in *dmigs*.
16 Tib. suggests a different wording: *pariśuddhe cālambane 'dhimokṣaḥ (or: *pariśuddhālambādhimokṣaḥ?).
17 Tib. suggests: *śamathavipaśyanāpakṣyāṇi ca nimittāny.

kyang yongs su zin par gyur pa de'i tshe na de[18] 'jig rten[19] pa'i lam mam | 'jig rten las 'das pa'i lam gang gis 'gro bar 'dod pa de la sbyor ba brtson par byed do[20] | |

3.28.1.1. (P 197b7; G 236a2; N 175b3; D 164a5; C 170a5; ZT 406, 12) de la gang dag tshe 'di la 'jig rten pa'i lam kho nas 'gro bar 'gyur zhing | 'jig rten las 'das pa'i lam gyis ma yin pa'i gang zag du yod ce na | smras pa |[21] bzhi ste | 'di lta ste | 'di las phyi rol pa thams cad dang | chos 'di pa yin yang sngon zhi gnas spyod spyod pa dbang po rtul ba dang |[22] de bzhin du dbang po rno ba[23] yang dge **(P 198a1)** ba'i rtsa ba yongs su ma smin pa dang | byan chub sems dpa' phyi ma la byang chub thob par 'dod cing tshe 'di la ma yin te[24] |[25] gang zag de bzhi ni[26] tshe 'di nyid la 'jig rten pa'i lam gyis 'gro bar 'gyur ba yin no | |

3.28.1.2. (P 198a2; G 236a4; N 175b5; D 164a7; C 170a7; ZT 406, 19) 'jig rten pa'i lam gyis 'gro ba de yang rnam pa gnyis te | 'ching ba mtha' dag yod pa so so'i skye bo rnams dang | 'ching ba ma tshang ba'i slob **(D 164b1)** pa[27] rnams so | | de dag kyang **(ZT 407, 1)** gang zhe na | 'dod pa rnams la rags par lta zhing snyoms par 'jug pa dang | skye ba dang bcas pa'i bsam gtan dang po la zhi bar lta bar 'dod pa'i 'dod chags dang bral bar 'gro ba gang yin pa dang | de bzhin du ci yang med pa'i skye mched kyi bar gyi 'dod chags dang bral bar bya ba dang | de bzhin du 'du shes med pa la snyoms par 'jug pa dang |[28] bsam gtan la brten nas mngon par shes pa lnga mngon par bsgrub[29] par byed pa rnams yin par rig par bya'o | |[30]

3.28.2.1.1. (P 198a5; G 236b1; N 175b7; D 164b2; C 170b2; ZT 407, 7) de la 'dod pa'i 'dod chags dang bral bar bya ba'i phyir rab tu brtson pa'i rnal 'byor pa ni yid la byed pa rnam pa bdun gyis 'dod pa'i 'dod chags dang bral ba rjes su thob[31] po | |[32] **(Choi 199, § 20.0)** bdun po de dag kyang gang zhe na | smras pa | mtshan nyid so sor rig pa dang |[33] mos pa las byung ba dang | rab tu dben pa dang | dga' ba sdud pa dang | *d*pyod[34] pa'i yid la byed pa dang | sbyor ba[35] mthar thug pa dang | sbyor ba mthar thug

[18] D, C, ZT: *de la*.
[19] P omits: *rten*.
[20] G uses the abbreviated spelling: བྱེདོ.
[21] P, G, N omit: | .
[22] N: | | .
[23] D, C, ZT omit: *ba*.
[24] D, C, ZT: *yin pa ste*.
[25] N: | | .
[26] In C, there appears to be a superfluous ར after *ni*.
[27] D, C, ZT: *ma*. Usually, *slob pa* translates *śaikṣa* (MVyut # 1733 and # 2332; TSD, s.v.) and *slob ma* renders *śiṣya* (MVyut # 409 and # 8737; TSD, s.v.). Both *slob pa* and *slob ma* have, however, the sense of 'student', 'practitioner', etc. and can be used interchangeably.
[28] N: | | ; C omits: | .
[29] D, C, ZT: *sgrub*.
[30] P: |.
[31] D, C, ZT: *'thob*.
[32] P: 〒〒.
[33] N: 〒.
[34] All Canons read: *spyod*. Choi reads: *dpyod* (without any note or emendation sigla). The paronym (and parograph) *spyod* seems to be a frequent error for *dpyod*. The emendation is corroborated by the fact that in passage 3.28.2.1.6. below, which is dedicated to the

pa'i 'bras bu yid la byed pa'o | |

3.28.2.1.2.1. (P 198a7; G 236b3; N 176a2; D 164b4; C 170b4; ZT 407, 13; Choi 199, § 21.0.) de la mtshan nyid[36] so sor rig pa'i yid la byed pa gang zhe na | smras pa| yid la byed pa gang gis 'dod pa rnams la rags pa'i mtshan nyid du so sor rig par byed cing | bsam gtan dang po la zhi ba'i mtshan nyid du so sor rig par byed pa'o | | ji ltar na 'dod pa rnams la rags pa'i mtshan nyid du so sor rig par byed ce na | smras pa | 'dod **(P 198b1)** pa rnams kyi gzhi drug po don dang | dngos po dang | mtshan nyid dang | phyogs dang | dus dang | rigs pa yongs su tshol ba na rags pa'i mtshan nyid du so sor rig par byed de |

3.28.2.1.2.2. (P 198b1; G 236b5; N 176a4; D 164b5; C 170b5; ZT 407, 19; Choi 199, § 21.0.) de la re zhig rags pa'i don yongs su tshol ba ni | 'di ltar 'dod pa 'di dag ni nyes dmigs dang bcas pa'o | | gnod pa mang ba'o | | yams kyi nad lta bu mang ba'o | | 'go **(ZT 408, 1)** ba'i nad lta bu mang ba'o zhes |[37] rags pa'i don[38] yongs su[39] tshol bar[40] byed pa ste | 'dod pa de dag la nyes dmigs mang po dang | 'go ba'i nad lta bu mang po'i bar dag yod pa gang yin pa de dag ni rags pa'i don yin no | |

3.28.2.1.2.3. (P 198b3; G 237a1; N 176a6; D 164b7; C 170b7; ZT 408, 4; Choi 199, § 21.0.) de la dngos po yongs su tshol ba ni nang gi 'dod pa dag la 'dod pa la 'dun pa yod pa dang | phyi rol gyi 'dod pa dag la yang 'dod pa la 'dun pa yod do[41] zhes yongs su tshol bar byed pa'o | |

3.28.2.1.2.4. (P 198b4; G 237a2; N 176a6; D 164b7; C 170b7; ZT 408, 7; Choi 199, § 22.0.) de la rang gi mtshan nyid yongs su tshol **(D 165a1)** ba ni 'di dag ni nyon mongs pa'i 'dod pa'o | | 'di dag ni dngos po'i 'dod pa'o | | de dag kyang bde ba'i gnas dang mthun pa dag dang | sdug bsngal gyi gnas dang mthun pa dag dang | sdug bsngal yang ma yin | bde ba yang ma yin pa'i gnas dang mthun pa dag ste | de la bde ba'i gnas dang mthun pa de dag ni 'dod pa'i 'dod chags kyi gnas dang | 'du shes phyin ci log pa[42] dang | sems phyin ci log gi gnas dag yin no | |[43] sdug bsngal gyi gnas dang mthun pa dag ni | zhe sdang gi gnas dang | khro ba dang khon tu[44] 'dzin pa'i gnas dag yin no | | sdug bsngal yang ma yin | bde ba yang ma yin pa'i gnas dang[45] mthun pa dag ni | 'chab pa dang | 'tshig pa dang | sgyu dang | g.yo dang | ngo tsha med pa dang | khrel med pa'i gnas dang | lta ba phyin ci log gi gnas dag yin te | de ltar na 'dod pa 'di dag ni rab tu gnod pa'i tshor ba **(P 199a1)** dang ldan pa dang | rab tu gnod pa'i nyon mongs pa dang ldan pa yin no[46] zhes de ltar 'dod pa rnams kyi rang gi mtshan nyid yongs su tshol bar

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investigating contemplation, all Canons read: *dpyod pa'i yid la byed pa*. Furthermore, semantically, *spyod pa* could hardly stand for *mīmāṁsā*. See also note 98 to Chapter Six.

35 D, C, ZT: *ba'i.*

36 D, C, ZT, Choi: *mtshan nyid du.*

37 P, G, N omit: | .

38 P, G, N: *rags pa'i don du.*

39 P, G, N omit: *yongs su.*

40 P, G, N: *ba'i.*

41 C reads *yad do* (or: *yad de* ?).

42 D, C, ZT omit: *pa.*

43 ZT: 〒 | .

44 D, C, ZT: *du.* ZT has no note.

45 G: | .

46 P, G, N: | |.

byed do | |

de la ji ltar na spyi'i mtshan nyid yongs su tshol bar byed ce na | 'dod pa 'di dag thams cad ni skye ba'i sdug **(ZT 409, 1)** bsngal dang | rga ba'i sdug bsngal dang | 'dod pa 'phongs[47] pa'i sdug bsngal gyi bar dang [48]| mnyam zhing mtshung par rjes su 'brel zhing[49] gnas pa[50] yin te | gang dag 'dod pa la longs spyod la[51] | 'dod pa'i 'byor pa chen po dang ldan pa de dag kyang skye ba la sogs pa'i chos nyid las rnam par ma grol ba[52] de dag gi 'byor pa de yang brnyan ma yin no[53] zhes de ltar 'dod pa rnams kyi spyi 'i mtshan nyid yongs su tshol bar byed do | |

3.28.2.1.2.5. (P 199a4; G 237b3; N 176b5; D 165a6; C 171a6; ZT 409, 7; Choi 200, § 23.0.) ji ltar na phyogs yongs su tshol bar byed ce na | 'dod pa 'di dag ni nag po'i phyogs kho nar gtogs pa te[54] | rus pa'i keng rus lta bu dang | sha'i kham tshad lta bu dang | rtswa'i[55] sgron ma lta bu dang | me[56] mdag gi dong lta bu dang | sbrul gdug pa lta bu dang |[57] rmi lam lta bu dang | brnyan po'i rgyan lta bu dang | shing kiṁ pa ka'i[58] 'bras bu[59] lta bu yin te | sems can rnams 'dod pa yongs su tshol bar byed pa na yang 'dod pa yongs su tshol ba las byung ba'i sdug bsngal du ma[60] nyams su myong bar 'gyur ba dang | **(D 165b1)** kun tu bsrung ba las byung ba dang | mdza'[61] ba yong su nyams pa las byung ba dang | ngoms mi shes pa las byung ba dang | rang dbang med pa las byung ba dang | nyes par[62] spyad pa las byung ba'i sdug bsngal nyams su myong bar 'gyur te | de dag thams cad ni snga ma bzhin du rig bar bya'o | |

bCom-ldan-'das kyis kyang[63] de ltar 'dod pa la brten pa'i[64] nyes dmigs lnga

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[47] D, C, ZT: *'dod pas phongs*.
[48] G omits: | .
[49] P, G, N: *cing*.
[50] Tib. *gnas pa* stands here for Skt. *anuṣakta*.
[51] D, C, ZT: *pa'i* .
[52] D, C, ZT: *bas*. Cf. Ch. 未解脱生等法故.
[53] N: |.
[54] N: *ste*.
[55] P, G, N: *rtsa*. Tib. *rtsa* appears to be often used as an alternative (albeit incorrect) spelling for *rtswa* 'grass, hay' (see TED, s.v.).
[56] P, G, N: *med*.
[57] P, G, N omit: *sbrul gdug pa lta bu dang* |.
[58] P, N: *shing ka mi pa ka'i*. Most likely, a mere typographical error.
[59] Neither Skt. nor Ch. contains any reference to the *kim pa ka* = Skt. **kiṁpāka* 'a Cucurbitaceous plant' or its 'fruit'. See note 54 to Engl tr.
[60] Tib. *du ma* 'many, various' suggests Skt. **duḥkhāni*.
[61] N: *mje'* (?). (Is this a typographical error due to mistaking the upper stroke of *dza* ཛ for the vocalic mark ◌ེ, which resulted in ཇེ ?)
[62] P, G, N have *nye bar* instead of *nyes par*. I follow the D-C-ZT reading *nyes par spyad pa*, which corresponds to Skt. *duścarita* (cf. also Ch. 惡行). We find *nyes par spyad pa* for *duścarita* in, for example, the Tibetan translation of the SuPrabh (TSD, s.v.; cf. also MVyut #1682-1684, which has the form *nyes pa(r) spyod pa* = *duścarita*).
[63] P, G, N: | .
[64] Here and in the next two occurrences in this paragraph, *bsten pa* would semantically be a more appropriate rendering, but we find instances of *brten pa* translating *pratisevamāna, āsevita*, etc. in other texts as well (see TSD, s.v.). See note 446 below.

gsungs te | 'dod pa rnams ni mnog chung la sdug bsngal mang zhing nyes **(P 199b1)** dmigs mang ba dang | 'dod pa rnams la brten pa na ngoms mi myong | chog mi shes shing snying tshim pa'i mtha' med pa dang |[65] dam pa rnams dang | yang dag par song ba rnams dang | **(ZT 410, 1)** skyes bu dam pa rnams kyis 'dod pa rnams rnam grangs du mas[66] smad pa dang | 'dod pa rnams la brten pa na kun tu sbyor ba rnams nye bar stsogs par 'gyur ba dang | des sdig pa mi dge ba'i chos mi bya ba cung zad kyang med do zhes gsungs so[67] | |

de lta bas na 'dod pa 'di[68] dag ni mi ngoms par byed pa dang | mang po dang[69] mthun mongs[70] yin pa dang | chos ma yin pa dang | spyod pa ngan pa'i rgyur 'gyur ba[71] dang | 'dod pa dang | sred pa 'phel bar byed pa dang | dam pa rnams kyi[72] spang ba'i 'os su gyur ba[73] dang | myur du 'jig par gyur pa dang | rkyen la brten pa dang | bag med pa'i sa yin te | mi rtag pa dang | gsog dang |[74] gsob dang | brdzun pa dang | slu ba'i chos can dang |[75] sgyu ma lta bu dang | byis pa 'drid pa yin pas[76] tshe 'di'i 'dod pa gang dag yin pa dang | 'tshe phyi ma'i 'dod pa gang dag yin pa dang | lha'i 'dod pa gang dag yin pa dang | mi'i 'dod pa gang dag yin pa de[77] dag ni bdud kyi spyod yul lo | |[78] de dag ni bdud kyi gzan ma ste | de dag la ni[79] 'di lta ste | brnab sems dang | gnod sems dang | nyes rtsom[80] dang |[81] sdig pa mi dge ba'i sems[82] rnam pa du ma dag 'byung

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[65] Tib. does not contain the equivalent of Skt. *buddhair buddhaśrāvakaiś ca*. Cf. also Ch. 諸佛及佛弟子.

[66] This Tib. rendering as well as the Ch. 以無量門 suggest <u>*anekaparyāyeṇa*</u> rather than *anena paryāyeṇa* found in the Skt. MS.

[67] There is no direct equivalent for Skt. *vadāmi*. See also Choi 2001, p. 120, n. 358.

[68] D, C, ZT: *de*.

[69] N has three extra upper dots (*tsheg*) between *dang* and *thun*, though the sequence does not occur at the end of the line.

[70] D, C, ZT: *mong*. ZT has no note. Both *mthun mongs* and *mthun mong* are equivalents of *sādhāraṇa* (see TSD, s.v.).

[71] N: *pa*.

[72] D, C, ZT: *kyis*.

[73] N: *pa*.

[74] The order in Tib. (as well as in Ch. 無常虛僞) is the reverse of Skt. *riktā anityās*.

[75] P omits: | .

[76] The Tib. seems to construe the sentence which starts with *de lta bas na 'dod pa* and ends with *byis pa 'drid pa yin pas* as the reason for the next sentence (*tshe 'di'i 'dod pa* [...]). In Skt. (as well as in Ch.) the latter is, however, understood as a separate grammatical and semantic unit. The wording of the extant Skt. text is not ambiguous, and there is no compelling reason in Tibetan to connect the two sentences. I hence assume that it is more likely that the Skt. MS used by the Tibetan translators may have had a different reading here. (For the sake of convinience, 'Tibetan translators' is used in the sense of the translation team consisting of Indian and Tibetan scholars who rendered the YoBh; see Chapter Three, Part One above).

[77] P: *da*. ZT has no note.

[78] G: | .

[79] P, G, N: *de dag <u>gis</u>*.

[80] P, G, N: *stsol*. It is quite unlikely that *stsol ba* 'to give, grant; restore' stands for Skt. °*rambha*. Though not the usual rendering for *saṁrambha*, the D, C, ZT reading *nyes rtsom* 'to undertake [/practise] [i.e., engage in] evil [acts]' is not an impossible rendering (cf. also YoBh-D, s.v. *nyes rtsom* = *saṁrambha*). Let us also note that in the *Dunhuang Glossary* (pp. 305-306, entry #

zhing phags pa nyan thos gang dag 'di la slob pa de dag gi[83] bar chad byed pa yin te | 'dod pa 'di dag ni shas cher de ltar rnam grangs du mar[84] nag po'i phyogs kho nar gtogs pa yin no zhes[85] de ltar phyogs[86] yongs su tshol bar byed do | |

3.28.2.1.2.6. (P 199b8; G 238b1; N 177a7; D 165b7; C 171b7; ZT 410, 19; Choi 201, § 24.0.) ji ltar[87] dus yongs su tshol bar byed ce na[88] | 'dod pa de dag ni **(D 166a1)** 'das pa dang | ma 'ongs pa dang | da ltar byung **(P 200a1)** ba'i dus rnams su yang rtag pa rtag pa'i dus dang ther zug ther zug gi dus su de ltar gnod pa mang ba **(ZT 411, 1)** dang | 'go ba'i nad lta bu[89] mang ba dang | nyes dmigs mang ba yin no zhes de ltar dus yong su tshol bar byed do | |

3.28.2.1.2.7. (P 200a2; G 238b3; N 177b1; D 166a2; C 172a1; ZT 411, 3; Choi 202, § 25.0.) ji ltar na rigs pa yons su tshol bar byed pa ce na | 'dod pa rnams ni rtsol ba[90] chen po dang | yongs su rtsol ba[91] chen po dang |[92] ngal ba chen po dang |[93] las

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107), the reading here is also *nyes rtsom* (its Chinese equivalent being 起惡 'to make evil arise/happen'). In other places, the YoBh renders *saṁrambha* (more aptly) as *rtsod pa* 'to dispute' (see YoBh-I, s.v. 鬪諍). It is true that *rtsom* and *rtsod* are phonetically and graphically close and could have been easily mistaken in the process of scribal transmission, but supposing an original **nyes rtsod* 'evil dispute' (?) does not make too much sense. Therefore, it seems that *nyes rtsom*, though not frequent and a rather free rendering for *saṁrambha*, is the original reading.

[81] P: 〒 .

[82] D, C, ZT: *dge ba'i <u>las rnams</u>*. G has a blank amounting to the space taken by about three letters. (Is this a trace of the erasure of *rnams*?). Choi reads: *sems rnams*, and notes: *P om. rnams (grammatische Korrektur ?)* (p. 201, n. 550). He makes, however, no reference to the D reading, i.e., <u>*las rnams*</u>.

[83] P, G, N: *gis*.

[84] P, G, N: *mas*.

[85] G has a blank amounting to the space taken by about three letters. N has two upper dots after *zhes*.

[86] D, C, ZT: *phyogs su*. Cf. beginning of passage 3.28.2.1.2.5. above, where all Canons, including D, C, and ZT read: *phyogs yong su tshol bar byed*.

[87] D, C, ZT: *ji ltar <u>na</u>*.

[88] ZT, in note 10 to p. 410, states that *na* is omitted in N. My photocopy of N, however, clearly reads: *ce na* |.

[89] D, C, ZT: *lta bu<u>'i bar</u>*. It is not excluded that *bar* stands here for **yāvat* 'up to', indicating thus an omission of one or more terms in the enumeration. The Ch. contains **bahvītikāḥ* 有多疫癘, which is not found in the extant Skt. text (see notes to Skt. and Ch. ed.). It is thus possible to that the original Tib. translation (in this case, faithfully preserved in D-C-ZT stemma) relied on a MS version which omitted **bahvītikāḥ* (or more compounds?). Choi similarly remarks: *möglicherweise durch das Fehlen von bahvītikāḥ motivierte "bar" in D* (p. 123, n. 393; see also p. 201, 554). I follow, however, the P-G-N reading which agrees with the extant Skt. original.

[90] D, C, ZT: *brtsal ba*.

[91] D, C, ZT: *brtsal ba*. I have not found other examples of *rtsol ba/ brtsal ba* rendering *saṁrambha*, which Tib. should presumably translate here. Both *rtsol ba* 'to endeavour, to take pains' and *brtsal ba* 'care and assiduity' do not, however, raise any special problems as to their suitability for rendering the Skt. term. Another possibility is that that the Tibetan translation team read *samārambha*, which, in the YoBh, is sometimes rendered as *rtsol ba* or *brtsal ba* (cf. YoBh-D, s.v. *rtsol ba* and YoBh-I, s.v. 事業). Cf. Ch. 資糧 as well as note 51 to Ch. ed.

dang bzo'i gnas[94] rnam pa sna tshogs dag gis sdud par byed | sgrub par byed cing |[95] nye bar stsogs[96] par byed pa de dag legs par bsdus | legs par bsgrubs | nye bar bsags nas kyang 'di lta ste | pha ma dang | bu dang | chung ma dang | bran pho dang | bran mo dang |[97] las mi dang | zho shas 'tsho ba dang | mdza' bshes dang | blon po dang | nye du dang | snag gi gnyen mtshams rnams kyi[98] phyi rol gyi yongs su bzung ba'i dngos po rnams dang |[99] nang gi lus gzugs can rags pa 'byung ba chen po'i rgyu las 'byung ba[100] 'bras chan dang | zan dron gyis nye bar gsos pa rtag tu bsku ba dang | bkru ba dang | mnye bas nye bar brten[101] pa[102] dang | 'bral ba dang | 'thor ba dang | 'jig pa'i[103] chos can 'di byung ngo cog ni[104] sdug bsngal sel ba tsam du 'gyur bar zad de | bkres pa'i sdug bsngal sel ba ni kha zas yin no | | grang ba'i sdug bsngal sel ba dang | ngo tsha ba'i gnas pa car[105] gyis g.yogs[106] pa ni gos yin no | | gnyid kyi snyom[107] pa'i sdug bsngal sel[108] ba dang | 'chag[109] pa dang | sdod pa'i sdug bsngal sel ba ni mal cha dang |[110] stan yin no | |[111] nad kyi sdug bsngal sel ba ni na ba'i gsos sman yin te | de ltar 'dod pa 'di dag ni sdug bsngal sel bar byed pa tsam du zad pas | 'di dag la chags pas yongs su longs spyad par **(P 200b1)** mi bya zhing zhen pas kyang ma yin te | nad kyis btab pa'i **(ZT 412, 1)** nad pas nad zhi bar bya ba tsam gyi phyir sman bsten pa[112] lta bu yin pas |

yid ches pa'i lung yang de nyid yin la | 'dod pa de dag ji lta ji ltar rags pa yin pa de lta de ltar bdag nyid la ye shes dang | mthong ba 'jug pa yang yod |[113] rjes su dpag pa'i

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[92] P, G, N omit: |.

[93] P omits: |.

[94] P, G, N: *bzo'i gnas pa.*

[95] P, G, N omit: |.

[96] P, G, N: *gsogs.*

[97] P, N, G : *chung ma dang | bran dang* |. The D-C-ZT stemma is obviously closer to the Skt. original. The P-G-N stemma may represent a mere omission or a later editorial emendation aiming at more conciseness. The *Dunhuang Glossary* (p. 306, # 108-109) reads: *bran bran mo.*

[98] P: *mtshams kyis*; G, N: *mtshams rnams kyis.*

[99] N: | |.

[100] D, C, ZT: *byung*. Tib. does not contain the equivalent of *catur* (= *bzhi*) of *caturmahābhūtika.*

[101] P, G, N: *brtan*. ZT has no note.

[102] Tib.: 'served by' [/'supported by']. Cf. Ch. 常須. The Skt. MS used by the Tibetan translation team must have contained a different reading here.

[103] Tib. contains only three terms (compared with four in Skt.) which describe the perishable nature of the body, apparently lacking the equivalent of Skt. *chedana*. Cf. also Ch. ed. and note 55.

[104] Tib.: 'all this [thus] arisen'. Tib. seems corrupt here. One would rather expect: **'di <la?> byung ngo cog gi sdug bsngal.* Cf. also Choi p. 202, n. 563.

[105] The usual word is *car ras* 'a small apron to cover the privy parts' (Das, s.v.), but *pa car* = *kaupīnam* is also attested (e.g., MVyut # 5850).

[106] P, G, N: *char gyi g.yog.*

[107] N, D, C, ZT: *snyoms*. ZT has no note.

[108] P, G, N omit: *sel.*

[109] D, C, ZT: *chags.*

[110] D, C, ZT omit: |.

[111] C: |.

[112] D, C, ZT: *sman pa bsten pa.*

[113] C: | | . ZT: 〒.

bya ba yang de nyid yin **(D 166b1)** te | 'dod pa 'di dag gi[114] rang bzhin ni thog ma med pa'i dus nas grags pa'i[115] chos nyid dang | bsam gyis mi kyab pa'i chos nyid yin pas | de dag ni bsam par mi bya zhing | rnam par brtag par mi bya'o zhes de ltar rigs pa yongs su tshol bar byed do | |

3.28.2.1.2.8. (P 200b3; G 293a5; N 178a2; D 166b1; C 172b1; ZT 412, 8; Choi 203, § 26.0.) des 'di lta ste | gzhi drug po dag gis[116] de ltar 'dod pa rnams la rags pa'i mtshan nyid du so sor rtogs nas[117] bsam gtan dang po la zhi ba'i mtshan nyid du so sor rtogs[118] par byed de | bsam gtan dang po la ni 'dod pa'i[119] khams kyi rags pa gang yin pa de lta bu rnam pa thams cad kyi sgo nas med do zhes | des bsam gtan dang po ni rags[120] pa nyid dang bral ba'i phyir zhi ba yin no zhes de ltar bsam gtan dang po la zhi ba'i mtshan nyid du so sor rtog<s>[121] par byed do | | mnyam par[122] bzhag pa'i[123] sa pa'i yid la byed pa gang gis 'dod pa rnams la rags pa'i mtshan nyid dang | bsam gtan dang po la zhi[124] ba'i mtshan nyid du so sor rtog<s>[125] par byed pa de[126] ni | mtshan nyid so sor rig pa'i yid la byed pa zhes bya ste | yid la byed pa de yang thos pa dang |

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[114] Tib. seems to have read **caiṣāṁ kāmānām* instead of extant Skt. *caiṣā kāmānām* and hence was forced to take *anādikālikā* [...] as predicate noun.

[115] C microfiche is unclear but, apparently, it contains an extra *pa'i*. This occurs at the beginning of the folio verso and may be represent a dittography.

[116] P, G, N: *gi*.

[117] D, C, ZT: *rtogs pa nas*. G has a blank space amounting to the space of about one letter between *rtogs* and *nas* (trace of an erasure?). Grammatically, *nas* can be placed directly after the verbal root or after the *pa/ba* suffix, though the former case appears to be the most frequent (cf. Jäschke [1883] 1989, 56-57).

[118] D, C, ZT: *rtog*. Although *rtog pa* and *rtogs pa* are semantically related, the change of the verb is not necessary, especially as both words translate Skt. *prati-saṁ-√vid*. Choi also reads: *rtogs*.

[119] P, G, N: *pa*. The form *'dod pa'i khams* seems to be more frequent (cf. MVyut # 3072; # 2153; TSD, s.v.).

[120] D, C, ZT: *rigs*.

[121] All Canons read: *rtog pa*. Skt., however, contains *pratisaṁvedayate*, and since the P-G-N stemma regularly uses *rtogs pa* for this verb here as well as in many other passages, the emendation above is preferable. Choi emends similarly.

[122] P, G, N: *byed de mnyam par*. D: *byed do | mnyam par*. C, ZT: *byed do | | mnyam par*. Choi: *byed de | mnyam par*. I follow the C, ZT reading and punctuation, which agree better with the Skt. text. In the latter, the sentence ends here (which is also marked by *daṇḍa* in the extant Skt. MS).

[123] D, C, ZT: *gzhag pa'i*. P, G, N, Choi: *bzhag pa'i*. ZT and Choi have no note. Both *mnyam par gzhag pa* and *mnyam par bzhag pa* standing for Skt. *samāhita* are attested. In the Tibetan translation of the YoBh, it seems that the former spelling is preferred by P and the latter form by D (cf. Delhey 2002, 259ff.). Whenever attested by the canonical transmission, I prefer °*bzhag pa* because as a past form, it is grammatically closer to the Skt. past participle *samāhita*.

[124] D, C, ZT, Choi: *po la ni zhi*. Given the preceding parallel construction *'dod pa rnams la rags pa'i*, the P-G-N stemma reading is preferable.

[125] All traditional Canons read: *rtog pa*. However, this should be emended to *rtogs pa* (see note 121 above). Choi makes similar emendation.

[126] P, G, N omit: *de*. In view of Skt. *ayam ucyate*, the D-C-ZT stemma reading is preferable.

bsam pa dang | 'dres pa yin[127] par rig[128] par bya'o | |

3.28.2.1.3. (P 200b7; G 239b2; N 178a5; D 166b4; C 172b4; ZT 412, 19; Choi 203, § 27.0.) des de ltar 'dod pa rnams yongs su shes nas bsam gtan dang po la yongs su tshol ba*'i rags pa dang* | zhi ba'i[129] mtshan nyid ji lta ba bzhin gyis thos **(ZT 413, 1)** pa dang bsam[130] pa las yang dag par 'das nas | gcig tu bsgom pa'i rnam pas mos par **(P 201a1)** byed[131] cing | mtshan ma de nyid la dmigs pa'i zhi gnas dang | lhag mthong sgom par[132] byed do | | sgom par byed pa na[133] ji ltar yongs su tshol ba*'i rags pa dang* | zhi ba'i[134] mtshan nyid de dag la yang dang yang du *mos par byed de*[135] | de ni mos pa las byung ba'i[136] yid la byed pa zhes bya'o | |

3.28.2.1.4. (P 201a2; G 239b5; N 178a7; D 166b6; C 172b6; ZT 413, 6; Choi 204, § 28.0.) de kun tu[137] bsten cing goms par byas | lan mang du byas pa'i rgyus dang po kho nar[138] nyon mongs pa spong ba'i lam skye bar 'gyur zhing | nyon mongs pa spong ba'i lam yang dag par skyes pa gang yin pa de dang ldan pa'i yid la byed pa de ni rab tu dben pa'i yid la byed pa zhes bya'o[139] | |

3.28.2.1.5. (P 201a3; G 239b6; N 178b1; D 166b7; C 172b7; ZT 413, 10; Choi

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[127] In G, there is a space equivalent to the space of about one letter between ཡི and ན.

[128] C: *rigs*.

[129] P, G, N, D, C, ZT: *yongs su tshol ba dang | rags pa'i zhi ba'i*. My emendation is purely conjectural, but I think it makes a better reading than the original transmitted by all traditional Canons. See aslo notes 131 and 134 below as well as note 94 to Engl. tr.

[130] P, G, N: *bsams*.

[131] The emended sentence reads: 'After having thus ascertained the sensual pleasures, he becomes convinced of the examined characteristic of coarseness and serenity with regard to the first of absorption as it really is, exclusively in the form of meditative cultivation, having transcended the [levels of] of listening and reflection'. The emendation here is discussed in detail in note 94 to Engl. tr.

[132] P, G, N: *bsgom par*.

[133] D, C, ZT: *byed pa la*.

[134] P, G, N, D, C, ZT: *ji ltar yongs su tshol ba dang | rags pa zhi ba'i*. This is the reading attested by all Canons, but the place of *dang* is awkward here and *rags pa zhi ba'i* would suggest a wrong way of construing *audārikaśāntatāṁ* (see note 94 to Engl. tr.). My emendation above is closely patterned on Skt. *yathāparyeṣitām audārikaśāntatāṁ*, the only difference being the fact that °*tāṁ* in *audārikaśāntatāṁ* is rendered by *mtshan nyid* (= *lakṣaṇa*), but this does not raise major semantical problems here. The end of this sentence also seems to be corrupt (see note below), and a series of early scribal mistakes may have affected its beginning, too. See also notes 129 and 131 above as well as note 94 to Engl. tr.

[135] P, G, N, D, C, ZT, Choi: *yang dang yang du zhi bar byed de* |. This translates as 'again and again [the ascetic] calms the characteristics of coarseness and serenity'. Semantically, this hardly makes sense. The Tibetan translation of the parallel passage in the AbhSamBh (Tatia ed., p. 80, 10; see also note 97 to Engl. tr.) has *mos par byed de* for *adhimucyate* (cf. also Choi p. 204, n. 581). My conjecture is that rather than being a mis-translation, *zhi bar byed de* is an early scribal error inherited by all Canons, and I emend accordingly.

[136] Choi: *pa'i*.

[137] D, C, ZT: *du*. ZT has no note.

[138] Tib.: 'for the very first time (**tatprathamata eva*?)'.

[139] Tib.: 'this is called the contemplation engendering separation'.

204, § 29.0.) des dang por[140] 'dod pa na spyod pa'i nyon mong pa spangs pa[141] dang | de'i phyogs kyi[142] gnas ngan len dang bral ba'i phyir |[143] de'i 'og tu spong ba[144] la dga' ba dang | rab tu dben pa la dga' bar 'gyur zhing | **(D 167a1)** spong ba de la phan yon du mthong ba dang | rab tu dben pa las skyes pa'i dga' ba dang | bde ba[145] chung ngu la reg nas 'di lta ste | rmugs pa dang |[146] gnyid dang | rgod pa spang ba'i[147] phyir dang[148] | dus dus su rab tu dang bar 'gyur ba'i yid la byed pas yang dag par rab tu dga' bar byed cing | kun tu[149] skyo bar 'gyur ba'i yid la byed pas kun tu[150] *skyo* bar byed pa[151] de ni dga' ba sdud pa'i yid la byed pa zhes bya'o | |

3.28.2.1.6. (P 201a6; G 240a2; N 178b3; D 167a2; C 173a2; ZT 413, 18; Choi 204, § 30.0.) de ltar spong ba'i dga' ba dang | bsgom[152] pa'i dga' ba la yang dag par[153] **(ZT 414, 1)** rab tu brtson pa na rgyu 'am gnas kyang rung[154] ste | de la dge ba'i phyogs la sbyor ba la |[155] gegs[156] byed par[157] 'dod pa dang ldan pa'i nyon mongs pas kun nas

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[140] D, C: *po*.
[141] Tib. has no equivalent for Skt. *ādipraheya*. Cf. Ch. 先所應.
[142] P, G, N omit: *kyi*.
[143] D, C, ZH, Choi omit: | . Choi (p. 204, n. 584) wrongly notes: *D: phyir /*.
[144] P, G, N: *spyod pa*. Choi, too, notes this *var. lec* but reads it as: *sbyod pa* (p. 204, n. 585). In the P reproduction, the letter is very unclear (*s<u>by</u>od* rather than *s<u>py</u>od*?), but N and (to a lesser degree) G show with more clarity that the original woodblock reading was *spyod pa.* The collation note in ZT (p. 413, n. 6) also records this *var. lec.* as: *spyod pa*.
[145] Tib. translation is explicit: 'gladness and happiness <u>born from</u> separation'.
[146] From *bde ba* to *rmugs pa dang*, the C microfiche is very unclear, and this makes my collation of the C readings rather uncertain.
[147] P, G, N: *spangs pa'i*.
[148] Tib. *dang*, for which there is no Skt. equivalent here, looks quite surprising. Its occurrence is described by Choi as *unverständlich* (p. 204, n. 586).
[149] D, C, ZT: *du*.
[150] D, C, ZT: *du*.
[151] P, G, N, D, C, ZT, Choi: *kun tu sbyor bar byed pa*. This reading transmitted by all Canons suggests **saṁyojayati* rather than *saṁvejayati*. (For *kun tu sbyor ba* translating *saṁyojana*, see SadPuṇḍ Index, PrasPad Index, TSD, s.v.). Skt. *samvejanīyena manaskāreṇa saṁvejayati* and Ch. 厭離作意而深厭患 plead, however, for regarding *sbyor bar* as a scribal error for *skyo bar*, which must have occurred at an early stage in the MS transmission. I have therefore emended accordingly. Choi reads together with the traditional Canons but is aware of the problem (see p. 172, n. 264; p. 204, n. 587).
[152] D, C, ZT, Choi: *sgom*.
[153] P, G, N omit: *dag par*.
[154] Tib. *rung ba*, usually meaning '(be) proper', appears to be here employed in the sense of 'although'. (All lexicographical sources which I have consulted indicate, however, that this is a rather late usage of the word).
[155] ZT: 丅.
[156] D, C, ZT: *bgegs*.
[157] Tib. *gegs* or *bgegs* usually means '<u>obstacle</u>'. Here it should correspond to *upastambha* in the extant Skt. MS. Tib. *gegs* or *bgegs* is, however, a rather unlikely rendering for *upastambha*. The Sanskrit equivalents attested for *gegs byed pa* include *pratibandha* (YoBh-D, TSD, s.v.) and *vibandha* (YoBh-D, s.v.). Choi surmises *upaghāta* (p. 205, n. 591). I would conjecture here *stambha*, which means, among others, 'stoppage', 'obstruction', etc. The Tibetan translators may have relied on a Skt. MS reading: **kuśalapakṣaprayogastambhakāma°* (which must have

dkris[158] pa kun tu 'byung bar mi 'gyur ba na | de 'di snyam du sems te | ci bdag la 'dod pa rnams la 'dod pa la 'dun pa yod bzhin du mi myong ngam | 'on te med pas so sor mi[159] myong snyam du sems shing de yongs su dpyod par 'dod pas rab tu dang bar 'gyur ba'i mtshan ma sdug[160] gu gang yang rung ba yid la byed de | **(P 201b1)** de'i bag la nyal thams cad kyi thams cad[161] du ma spangs pa'i phyir mtshan ma de yid la byed pa na | bsten pa gzhol ba dang | bsten pa la 'babs pa dang | bsten pa la bab pa'i sems 'byung bar 'gyur zhing |[162] btang snyoms su mi gnas la yid 'byung ba dang | smod[163] pa dang | phyir ldog[164] pa dang | mi mthun pa mi[165] gnas na | de 'di snyam du sems te | bdag gi sems ni 'di lta ste | 'dod pa rnams las yang dag par 'dod chags dang bral zhing rnam par grol ba ma yin no snyam nas | des bag la nyal de'i lhag ma ma lus par rgya cher spang ba'i[166] phyir | bdag gi sems mngon par 'du byed pas | mngon par zin pa dang | chu bzhin du bcus pa dang[167] | chos nyid kyis[168] mngon par[169] zin pa des[170] spong ba la dga' ba dang | bsgom pa la dga' ba la[171] rgya cher gnas par[172] bya'o snyam pa de ni dpyod pa'i yid la byed pa zhes bya'o | |

3.28.2.1.7. (P 201b5; G 240b2; N 179a1; D 167a7; C 173a7; ZT 414, 18; Choi 205, §.31.0.) de de ltar spong ba[173] la dga' ba dang | bsgom[174] pa la dga' ba la[175] rgya

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been construed as **kuśalapakṣaprayogasya stambhakāma°*). Alternatively (but less likely), we could imagine that *upastambha* in a reading like: **kuśalapakṣaprayogopastambhakāma-pratisaṁyuktakleśa°* (which is very close to the extant Skt. MS) might have been mis-construed as 'obstacle'.

158 P: *bkris*. ZT has no note.

159 P, G, N omit: *mi*.

160 D, C, ZT: *sdu*.

161 G uses abbreviated spelling: ཐཾད་ཅད་ཀྱི་ཐཾད་ཅད་ (for this abbreviation, see Scharlip and Back 1996, 62).

162 N: 〒.

163 D, C, ZT: *smon*.

164 P, G, N: *bzlog*.

165 D, C, ZT omit: *mi*.

166 D, C, ZT: *spangs pa'i*. Choi reads *spong ba'i*, notes the *var. lec.* in D, and suggests emendation to *spang ba'i*. The latter is, however, the reading of the P-G-N stemma.

167 This corresponds to Skt. *vārivad dhṛtaṁ*. On the meaning of this phrase, see note 111 to Engl. tr. Tib. construes *dhṛta* in the sense of '[water] drawn/scooped up'.

168 P: *gyis*. C microfiche is not so clear, but it seems to read *kyis*. ZT has no note.

169 I emend here the Skt. MS, which contains no negation, by adding *<na>*. No Tibetan Canon contains **mi*. It is quite likely that the MS used by Tibetan translation team had no negation either. Anyway, since translational peculiarities refelecting other MS readings are not emended (see Editing Conventions), I have not added *<mi>* in my Tibetan edition. The reasons for my emendation of the Skt. text are explained in the note 111 to Engl. tr. Choi, too, does not emend Tib., though he conjectures *na* in his Skt. edition.

170 Tib: 'therefore'. For this *des*, see also Choi p. 205, n. 599.

171 D, C, ZT omit: *la*.

172 G, N clearly read: *par*. C, too, most likely reads: *par*. The letter in P and D rather looks like *bar*, but, as usual, an absolutely certain decision concerning *pa/ba* is not easy. Choi notes only the D reading *bar* (p. 205, n. 600) and reads *par* in his text.

173 D, C, ZT, Choi: *spang ba*.

174 D, C, ZT, Choi: *sgom*.

cher gnas shing zhi gnas dang | lhag mthong sgom[176] pa la rab tu brtson par byed pa[177] na | yang dang yang du dpyod par byed cing de'i gnyen po sgom par byed de | **(ZT 415, 1)** dus dus su **(D 167b1)** spangs pa[178] dang | ma spangs pa nyid la dpyod par byed pa na | 'dod pa na spyod pa'i nyon mongs pa thams cad las re zhig tsam gyi tshul gyis[179] sems 'bral bar byed cing | sa bon gtan bcom pa ni ma yin pa te | de'i tshe bsam[180] gtan dang po la sbyor ba'i lam gyi mthar thug pa nyon mongs pa thams cad kyi gnyen por gyur pa'i yid la byed pa yang dag par skyes pa de[181] ni sbyor ba mthar thug pa'i[182] yid la byed pa zhes bya'o | |

3.28.2.1.8. (P 201b8; G 240b5; N 179a3; D 167b2; C 173b2; ZT 415, 7; Choi 206, § 32.1.) de'i mjug thogs kho nar rgyu de[183] dang rkyen des bsam gtan dang po'i dngos gzhi la snyoms par 'jug cing bsam gtan gyi dgnos gzhi dang ldan pa'i yid la byed pa skyes pa de ni | sbyor ba mthar mthug pa'i **(P 202a1)** 'bras bu yid la byed pa zhes bya'o | |

3.28.2.1.9.1. (P 202a1; G 240b6; N 179a4; D 167b3; C 173b3; ZT 415, 11) de la rab tu dben pa yid la byed pa dang | dga' ba sdud pa yid la byed pa skyes par gyur pa de'i tshe[184] na[185] ni dben pa las skyes pa'i dga' ba dang | bde bas lus yongs su tshim

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175 D, C, ZT: *dga' bar*. Choi reads *dga' ba la* but has no note.

176 D, C, ZT, Choi: *bsgom*.

177 Tib. would suggest here **śamathavipaśyanābhāvanāprayuktaḥ* rather than *śamatha-vipaśyanāyuktaḥ* which is found the extant Skt. MS. See also note 89 to Ch. ed.

178 P, G, N: *spang ba*. Choi notes that P and D read *spang ba* (p. 205, n. 603), and reads in his edition: *spangs pa* (is this an emendation?). D (as well as C and ZT) clearly has, however, *spangs pa*. In view of the Skt. past participle *prahīṇa*, the past tense form *spangs* is preferable. Actually, in translating *aprahīṇa*, all Canons agree in using *ma spangs pa*.

179 P, G, N: *gyi*. Skt. *°yogena* and Ch. 由 [...] 方便 clearly plead for *gyis*. Cf. also Choi, p. 205, n. 604.

180 D: *de'i tshe na gsam*. C, ZT: *de'i tshe na bsam*. ZT notes the omission of *na* in P and N but makes no mention of the reading *gsam* in D.

181 P, G, N omit: *de*. As noted by Choi (p. 206, n. 606), *ayam* in the Skt. original makes *de* preferable here.

182 Tib. uses the same lexeme *mthar thug pa* for rendering two different (albeit quasi-synonymous) words: *paryavasāna* (= *mthar thug pa*, one line above) and *niṣṭha*.

183 P, G, N omit: *de*.

184 P, G, N: *gyur pa'i tshe*. Beyer (1992, p. 186, n. 21) points out the following morphophonemic rule: 'the morphophoneme *P*, found in the derivational affix *-PA*, becomes *b* after *-ñ* [i.e. -ng], *-r*, *-l* and open syllables, and becomes *p* after *-g*, *-d*, *-n*, *-b*, *-m*, and final or post final *-s*'. It should be noted, however, that one exception to Beyer's rule is the case of syllables which end in *-r* or *-l* and originally had a postsuffix (*da drag*) in the old spelling. If such a syllable is followed by the derivational affix *-PA*, the latter remains unchanged, i.e., *-pa* or *-po*, even if the *da drag* had disappeared in the reformed Tibetan spelling (see Hahn 1996, 31, § 5.5.). This phenomenon is clearly seen in the perfect form of the verb *'gyur ba*: instead of **gyur ba* which one would expect according to Beyer's rule, the standard form is *gyur pa* (see TED, s.v.; Jäschke [1881] 1990, s.v.; cf. also this as well as passage 3.28.3.2.0., etc. below which attest the same spelling), because the old *gyurd* required *pa* and this was kept even after its disappearance from the phonemico-graphic surface structure. The same explains the form *gyur to* (see TED, s.v.; Jäschke [1881] 1990, s.v.).

185 D, C, ZT omit: *na*. Grammatically possible but for uniformity's sake, I prefer *na ni* (see similar occurrences below). ZT has no note.

par[186] byed[187] do | | sbyor ba mthar thug pa'i yid la byed pa de'i tshe na ni | lan 'ga' lan 'ga' ni bde ba'i dngos po chung ngu'i tshul gyis[188] khyab par byed do | | lan 'ga' lan 'ga' ni bde ba'i dngos po shin tu mang po dang | shin tu rgya chen po'i tshul gyis[189] khyab par byed[190] do | | sbyor ba mthar[191] thug pa'i 'bras bu'i yid la byed pa skyes pa'i tshe na ni | 'di lta ste | lus thams cad dben pa las skyes pa'i dga' ba[192] dang | bde bas ma khyab pa dang | khyab par bya ba cung zad kyang med do | | de de'i tshe na ni[193] 'dod pa dag **(ZT 416, 1)** las dben pa{*'i*}[194] sdig pa mi dge ba'i chos rnams la dben pa | rtog pa dang bcas pa |[195] spyod[196] pa dang bcas pa | dben pa las skyes pa'i dga' ba dang bde ba can |[197] bsam gtan dang po'i yan lag lnga bsgrubs te gnas pa dang | 'dod pa na spyod pa'i gnyen[198] po'i lam bsgom[199] pa'i 'bras bu la gnas pa dang | 'dod pa rnams la 'dod chags dang bral ba thob pa zhes bya'o | |

3.28.2.1.9.2. (P 202a6; G 241a5; N 179b1; D 167b6; C 173b6; ZT 416, 5) de la mtshan nyid so sor rig pa'i yid la byed pas ni spang bar[200] bya ba gang yin pa de yang { | }[201] [202]yongs su shes par byed |[203] thob par bya ba gang yin pa de yang[204] yong su

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[186] P, G, N: *tshol bar.*

[187] Tib. *yongs su tshim par byed* suggests **pariprīṇayati.* YoBh-I, s.v. *yongs su tshim par byed pa*, gives as its equivalents *prati-√prī; pratiprīṇayati* (as well as Ch. 能適悦), but Tib. *yongs su* usually renders Skt. *pari-*. See also note 122 to Engl. tr.

[188] Tib. suggests here **pratanukasukhībhāvayogena*, while the Skt. MS reads *pratanuka-saṁmukhībhāvayogena*, which is also supported by Ch. 微薄現前. For more details, see note 123 to Engl. tr.

[189] Tib. suggests here **ghanavipulatarasukhībhāvayogena*, while the Skt. MS reads *ghanavipulatarasaṁmukhībhāvena*, which is also supported by Ch. 深重現前. See note above. Furthermore, Skt. MS does not contain *tshul gyis* = **yogena*. See note 128 to Skt. crit. ed.

[190] Tib. apparently (mis-)construes the Sanskrit syntax by taking both *kadācit kadācit pratanukasaṁmukhībhāvayogena* and *kadācit kadācid ghanavipulatarasaṁmukhībhāvena* with *spharati*. This must have determined a rendering with two sentences each having the verb *khyab par byed* (= *spharati*).

[191] C: *mthur.*

[192] P, G, N: <u>*dga' ba'i*</u> *dga' ba.*

[193] D, C, ZT omit: *ni*. Grammatically possible but *na ni* is preferable for uniformity's sake (see note 185 above).

[194] All editions read *dben pa'i* but this should be emended to *dben pa*. See parallel passages below in 3.28.3.0 and also at ŚrBh P Wi 7a7 (= D Dzi 6b2): *'dod pa dag las dben pa* (D reads *dag la*, which must be an error; see below D Dzi 6b2-3: *chos rnams las dben pa*) as well as at P Wi 118b7 (= D Dzi 97a4): *'dod pa dag las dben pa*. See also MVyut # 1478: *'dod pa dag las dben pa* (same in Körös's ed., vol. 2, p. 283) and LalVis (*Rgya cher rol pa*) D Kha 213a and 269b: *'dod pa rnam las dben pa.*

[195] P, ZT: 丅.

[196] G looks rather like *dphyod* (?).

[197] N: 丅.

[198] P: *gnyan*. No note in ZT.

[199] D, C, ZT: *bsgoms.*

[200] P, N: *spangs par*. G: *spangs pa.*

[201] All Canons have *shad*. I think that this *shad* is not necessary here. Actually, in the next two occurrences below (*gang yin pa de yang* and *sems gtod par yang*), *yang* is not followed by *shad.*

[202] Here as well as in the next sentence, the Tib. has no equivalent for Skt. *samyak* (usually,

shes par byed[205] cing | spang bar bya ba spang ba dang | thob par bya ba thob par bya ba'i phyir sems gtod par yang byed do | | mos pa las byung ba'i yid la byed **(D 168a1)** pas ni spang bar bya ba dang | thob par bya ba'i phyir yang dag par sbyor ba rtsom par byed do | | rab tu dben pa'i yid la byed pas ni nyon mongs pa chen po spong bar byed do | | dga' ba sdud pa'i[206] yid la byed pas ni **(P 202b1)** nyon mongs pa'i rnam pa 'bring po spong bar byed do | | dpyod pa'i yid la byed pas ni[207] thob pa la mngon pa'i nga rgyal med pa la sems 'jog par byed do | | sbyor ba mthar thug pa'i yid la byed pas ni[208] nyon mongs pa'i rnam pa chung ngu spong bar byed do | | sbyor ba mthar thug pa'i 'bras bu yid la byed pas ni |[209] yid la byed pa'i rnam pa de dag bsgoms pa'i 'bras bu nyams su myong bar byed do[210] | |

3.28.2.1.9.3. (P 202b2; G 241b3; N 179b5; D 168a3; C 174a2; ZT 416, 17) gzhan yang mtshan nyid so sor rig pa yid la byed pa gang yin pa dang | mos pa las byung ba'i yid la byed pa gang yin pa de ni sun 'byin pa'i gnyen po dang ldan pa ste | rjes su mthun pa'i yid la byed pa yin no | |[211] rab tu dben pa'i yid la byed pa gang yin pa dang |[212] sbyor ba mthar thug pa'i yid la byed pa gang yin pa de ni **(ZT 417, 1)** spong ba'i gnyen po dang ldan pa ste | gnyen po yid la byed pa yin no | | de la[213] dga' ba sdud pa'i yid la byed pa gang yin pa de ni | gnyen po yid la byed pa dang | dang bar 'gyur ba'i yid la byed pa yin no | | de la dpyod[214] pa'i yid la byed pa gang yid pa de ni | so sor rtog pa'i yid la byed pa zhes bya ste |[215] de ltar na yid la byed pa drug po de dag du[216]

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rendered as *yang dag par*). Cf. Ch. which has 正 = *samyak*.

[203] P: 亍.

[204] D, C, ZT omit: *yang*.

[205] Tib. and Ch. have the same verb as before. Extant Skt. MS reads *prajānāti*, which is usually rendered in the YoBh as *mkhyen pa, rab tu mkhyen pa, rab tu shes pa, rab tu shes par byed pa* (the last two are quite frequent), etc. (see YoBh-D, s.v. *pra-√jñā*). See notes 138 and 139 in Skt. crit. ed.

[206] P, G, N: *pa*.

[207] D, C, ZT: | .

[208] D, C, ZT: | .

[209] All editions have *shad*, which appears rather inconsistent. Except for this occurrence, the P-G-N stemma has no shad after *ni* in the similar constructions above. The D-C-ZT stemma is less consistent in this respect, but apart from the other two occurrences above, in all other cases, *ni* is not followed by *shad*. I assume that its usage may have been made necessary here by the occurrence of the same lexeme, i.e., *yid la byed pa*, in close succession, which was probably deemed misleading without a punctuation mark.

[210] Tib: 'he enjoys the fruit of the cultivation of these types of contemplations.' Tib. appears to presuppose: **eṣāṁ manaskāraprakārāṇāṁ bhāvanāphalaṁ pratyanubhavati*. Did the MS used by the Tibetan translators contain a lacuna here? Or is their rendering the relfection of a mere *aberratio oculi*. See also note 146 to Skt. crit. ed.

[211] P: | .

[212] C omits: | .

[213] P, G, N: *de <u>dag</u> la*.

[214] D, C, ZT: *spyod*.

[215] P: 亍.

[216] All Canons read *du*, but it must be noted that according to the standard morphophonemic rule, the particle should have read *tu* (as usually required after *g*(*a*); see Jäschke [1883] 1989, 22).

ni | yid la byed pa bzhi po ’di lta ste | rjes su mthun pa dang | gnyen po dang | dang bar ’gyur ba dang | so sor rtog pa dag ’dus par rig par bya’o | |[217]

3.28.2.2.1. (P 202b7; G 242a1; N 180a1; D 168a5; C 174a5; ZT 417, 7; Choi 206, § 32.2.) ji ltar yid la byed pa bdun gyis bsam gtan dang po la snyoms par ’jug pa de bzhin du | bsam gtan gnyis pa[218] dang | gsum pa dang | bzhi pa la snyoms par ’jug pa dang | nam mkha’[219] dang |[220] rnam shes dang | ci yang med pa dang | ’du shes med ’du shes med[221] min skye mched la snyoms par ’jug pa yang yid la byed pa bdun gyis yin[222] par rig par bya’o[223] | |[224]

3.28.2.2.2. (P 202b8; G 242a2; N 180a2; D 168a7; C 174a7; ZT 417, 12) de la bsam gtan **(P 203a1)** gnyis pa la snyoms par ’jug pa’i phyir | gang gis rtog pa dag la rags pa’i mtshan nyid du so sor rtog par byed cing | rtog pa med pa bsam gtan gnyis pa la zhi ba’i mtshan nyid du[225] so sor rtog par byed pa de ni | **(D 168b1)** mtshan nyid du so sor rig pa’i[226] yid la byed pa zhes bya’o | | de la bsam gtan dang po[227] la snyoms par zhugs pa |[228] bsam gtan dang po thob pa | rtog pa dag la rags par lta zhing mnyam par bzhag[229] pa’i sa pa’i dmigs pa la mi brtan par spyod pa[230] dang po skyes pas | dmigs pa yid la rjod[231] pa rags pa skye ba gang yin pa de[232] ni rtog pa zhes bya’o | | dmigs pa la mi brtan par spyod pa de dang ’brel ba’i rjes su spyod pa’i yid la rjod[233] pa shin tu phra

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217 P: 〒〒 (but in the facsimile reproduction, it is not clearly visible whether the first *shad* is simple *shad* or *spungs shad*).
218 P, G, N omit: *pa*.
219 G, N use abbreviated spelling: ནམ།ཁར.
220 P: 〒 .
221 P: *meg*. Probably, a typographical mistake.
222 Choi omits: *yin*.
223 Tib.: ‘it should be known’ (**veditavyam*). Ch. 當知 also suggests a similar reading. There is, however, no equivalent for this in the extant Skt. MS. Cf. parallel passage at AbhSamBh (Tatia ed. 80, 26-27) which contains *yathāyogaṁ yojayitavyāḥ* ‘[the seven contemplations] should be applied properly’ as well as Ch. 當知 in the *Xianyang lun* (edited text at Choi, p. 85).
224 Choi: | .
225 P: *zhi bzhi pa’i* [P clearly has *pa’i*] *mtshan du*. G reads *zhi ba’i mtshan du*, having a blank space amounting to about about two letters between *zhi* and *ba’i* (being a trace of the erasure of *bzhi*?). N reads (together with D, C, ZT!): *zhi ba’i mtshan nyid du*.
226 D, C, ZT: *rtog pa’i*. The usual rendering of *lakṣaṇapratisaṁvedī manaskāraḥ* is *mtshan nyid du so sor rig pa’i yid la byed pa*, as found in the P-G-N stemma. Note, however, that *so sor rtog par byed* translates Skt. *pratisaṁvedayate* (see above).
227 Skt. omits *prathama* here. Ch. has 初, which like Tib., suggests *prathama*. Cf. note 156 to Skt. crit. ed.
228 C: | | .
229 D, C (?), ZT: *gzhag* (C microfiche is unclear here). ZT has no note. See note 123 above.
230 Tib. suggests a wording like: **samāhitabhūmikālambane* [°*bhūmike* + *ālambane*] *vyagracārī*. Cf. also notes to Ch. ed. and Engl. tr.
231 G, N, C: *brjod*. Quite exceptionally, these three Canons agree here. ZT has no note. See also note 233 below.
232 D-Tokyo: *de*; D-Taipei and D-TBRC: *da* (the latter obviously being a wrong reading). The difference is probably due to the slight modifications of the woodblocks which may have affected each impression. See note 105 to Chapter Three, Part One, above.
233 N: *brjod*. Here only N has this reading. See also note 231 above.

ba gang yin pa de ni dpyod pa zhes bya ste | rtog pa dang | dpyod pa de **(ZT 418, 1)** dag kyang sems las byung ba ste | sems skyes na skye bar 'gyur zhing lhan cig 'byung ba[234] mtshung par ldan pa dus gcig tu 'jug pa[235] yin no | | de ltar na de dag ni nang nas skyes pa dang |[236] phyi rol gyi skye mched du gtogs[237] pa yin te | de dag thams cad ni 'das pa dang | ma 'ong pa dang | da ltar byung ba'i dus[238] rnams su yang | rgyu las byung ba rten cing 'brel par 'byung ba byung nas 'jig pa yun[239] mi ring ba | yun ring[240] du mi gnas pa | sems kun tu[241] 'khrug par byed pa | g.yo bar byed pa | rab tu ma zhi ba'i rnam pas 'jug pa yin no | | sa de'i rang bzhin ni sa gong ma la[242] ltos na[243] | sdug[244] bsngal bar gnas pa'i[245] phyir |[246] nag po'i[247] phyogs yin la | 'dod pa dag[248] las dben pa las skyes pa'i bde ba'i[249] phan yon chung zad dang ldan pa yang yin te[250] | de la gnas pa la[251] rtag pa rtag pa'i dus dang | ther zug ther zug gi dus su sems kyi spyod pa rtog pa dang bcas pa dang | **(P 203b1)** dpyod pa dang bcas pa 'byung bar 'gyur bas zhi bas[252] rab tu zhi ba lta bu[253] ma[254] yin te | de ltar rnam pa de dag gis rtog pa dag la rags pa'i

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[234] D, C, ZT: *'byung ba na.*

[235] Rather than Skt. *ekālambanavṛttayaḥ* (cf. Ch. 同一緣轉), Tib. *dus gcig tu 'jug pa* seems to suggest **ekakālavṛttayaḥ* 'occurring at the same time'. However, **ekakālavṛttayaḥ* after *sahabhuvaḥ* would be largely redundant. The MS used by the Tibetan team may have been corrupt here.

[236] P, G, N omit: | .

[237] D, C, ZT: *rtogs.*

[238] C: *du.*

[239] D, C, ZT: *kun.*

[240] P, G, N omit: *ring.*

[241] D, ZT: *du.* ZT has no note. This is one of the rare cases when C agrees with the P-G-N stemma.

[242] P, G, N: *las.*

[243] Literally, Tib. *ltos (na)* means 'looking at', 'considering'. Here it translates Skt. *ārabhya.* See note 148 to Engl. tr.

[244] In P reproduction, the upper side of (what should be) *sdu* and the following *ga* are completely unclear.

[245] Tib. does not render Skt. *anugata°*.

[246] D, C, ZT omit: | .

[247] C has a blank covering the space of about three letters.

[248] P, G, N omit: *dag.*

[249] Skt. has *°prītisukham*, while in Tib. we find only the equivalent of *sukha*. It is not excluded that the compound was abbreviated and that *dga' ba* = *prīti* was supposed to be understood. Ch. renders both words: 喜樂.

[250] Tib.: 'The nature of this level, when compared to the higher one, is [i.e., belongs to] the black category due to its abiding in suffering and is possessed of few advantages of pleasure born of the separation from sensual pleasures'. The Tibetan translators may have relied on a corrupt MS (or mis-construed the Skt. text?) by taking the fragment from *uparimāṁ bhūmim* onwards as forming one sentence with *bhūmiś caiṣā tādṛśī prakṛtyā*. This is different from the syntax of the present MS, reads *kṛṣṇapakṣyā* and *°anuśaṁśanugatā* as if being in femine nominative singular agreeing with *prakṛti*, and does not render *tādṛśī.*

[251] Skt. *yatra sthitasya.* Skt. and Ch. construe this phrase with the previous sentence.

[252] D, C, ZT: *zhi ba bas.*

[253] Tib. *lta bu* 'like' is rather surprising here and has no equivalent in Skt.

[254] P, G, N omit: *ma.*

mtshan nyid du so sor rtog par byed do | | rtog pa med pa'i bsam gtan gnyis pa la ni rnam pa thams cad du rags pa'i mtshan nyid de lta bu med de | de'i phyir bsam gtan gnyis pa ni rags pa de[255] nyid dang 'bral ba'i phyir zhi ba yin no | |[256]

bsam gtan gnyis pa la snyoms par 'jug pa yid la byed pa lhag ma rnams ni snga ma[257] bzhin du ci rigs par rig[258] par bya ste |

3.28.2.2.3. (P 203b3; G 242b6; N 180b4; D 168b7; C 174b7; ZT 418, 18) yod min med min[259] skye mched[260] kyi bar gyi sa dang sa dag la snyoms par 'jug pa'i yid la byed pa bdun po dag kyang de bzhin du ci rigs par[261] rig par[262] bya'o[263] | | **(Choi 206, § 32.3.)** ci yang med pa'i skye mched man chad kyi sa 'og ma thams cad la rags **(D 169a1)** pa'i mtshan nyid ni mdor bsdu na rnam pa **(ZT 419, 1)** gnyis su rig[264] par bya ste | sa 'og ma rnams ni ches sdug bsngal bar gnas shing ches rab tu ma zhi bar gnas pa dang | ches tshe thung bar gnas[265] pa ste | **(end of fragment edited by Choi)** de ltar rags pa'i mtshan nyid gnyis po de dag gzhi drug po de dag gis ci[266] rigs par yongs su tshol bar byed do | | sbyor ba mthar thug pa'i 'bras bu'i yid la byed pa man chad kyi<*s*>[267] sa gang dang gang dag las 'dod chags dang bral bar 'dod pa'i sa gong ma rnams la ni ci[268] rigs par zhi ba'i mthsan nyid du so sor rtog par byed[269] do[270] | |

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[255] In P reproduction, *de* is completely unclear.

[256] ZT: 〒

[257] In C microfiche, *ma* is not clear.

[258] P, G, N: *rigs*. This is probably a dittography under the influence of the preceding *rigs par*.

[259] N: *man*. ZC has no note.

[260] Skt. *naivasaṁjñānāsaṁjñāyatana*. The usual Tibetan rendering is *'du shes med 'du shes med min skye mched* (cf. MVyut §1495).

[261] C omits: *rigs par*. ZC has no note.

[262] D, ZT omit: *rig par*. N reads like P and G, but it contains a blank equivalent to the space of about one or two letters between *rig* and *par*. This may be a trace of an editorial or typographical deletion (*rigs* was first written and then it was corrected to *rig*?).

[263] To sum up the differences which occur at the end of this sentence, we have three readings: (1) P, G, N: *ci rigs par rig par bya'o* (which is the correct reading adopted in my edition); (2) D, ZT: *ci rigs par bya'o*; and (3) C: *ci rig par bya'o*.

[264] P, G, N: *rigs*. Choi (p. 206, n. 608) says that both P and D read: *rigs par*, but D (all reproductions: Tokyo, Taipei, TBRC) as well as C and ZT read: *rig par*.

[265] G: *gna* (or *gan*?). Most likely, this is a scribal error. The word occurs at the end of the line and lack of space must have contributed to the scribe's omission (mistaken or deliberate?) of the final ས.

[266] P, G, N: *ji*. ZC has no note. According to Das, *ci* and *ji* have 'the same signification', but Tibetan grammarians distinguish between the two words as follows: *dpe dang tshe gzhal ba la ji thob | don la ci thob |* (TED, s.v. *ji*) '*ji* is used [lit., taken] for comparisons, measures, [and] weights; *ci* is used for [the rest of the?] the meaning'. In our text, *ci rigs par* for *yathāyogam* appears to be more frequent than *ji rigs par*. The latter does not, however, seem to be an incorrect form. Most likely, it represents a free variant with no semantic relevance and reflecting no phonotactical rule. For uniformity's sake, I have, however, unified the spelling to *ci rigs par* throughout my Tib. ed. of the ŚrBh.

[267] Without this emendation, the Tib. sentence would hardly make sense. See note 270 below.

[268] P, G, N: *ji*. See note 266 above. ZC has no note.

[269] In the extant Skt. original, the verb *paryeṣate* is followed by a few post-verbal elements. In Tib. (as well as in Ch.), these post-verbal elements appear as an independent sentence with its

3.28.3.1.0. (P 203b7; G 243a3; N 180b7; D 169a2; C 175a2; ZT 419, 7; Sakuma 66, § H.1.0)[271] **'dod pa dag las dben pa sdig pa mi dge ba'i chos rnams las dben pa**[272] **rtog pa dang bcas pa | dpyod pa dang bcas pa dben pa las skyes pa'i dga' ba dang bde ba can bsam gtan dang po bsgrubs te**[273] **gnas so** zhes gsungs pa **(Sakuma 66, § H.1.1)**[274] de la |

3.28.3.1.1. (P 203b7; G 243a4; N 180b7; D 169a3; C 175a3; ZT 419, 10; Sakuma 66, § H.1.1) 'dod pa dag[275] ces bya ba ni rnam pa gnyis te | nyon mongs pa'i 'dod pa dang | dngos po'i 'dod pa'o | | **'dod pa dag las dben pa** zhes bya ba yang rnam pa gnyis te | mthungs par ldan pa las[276] dben pa dang | dmigs **(P 204a1)** pa las dben pa'o | |

3.28.3.1.2. (P 204a1; G 243a5; N 181a1; D 169a4; C 175a4; ZT 419, 13; Sakuma 66, § H.1.2.) sdig pa mi dge ba'i chos rnams las dben pa zhes bya ba ni 'dod pa'i rgyu las byung ba ste | nye ba'i nyon mongs pa mi dge ba'i chos 'di lta ste [277] | lus

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own verb (see note 270 below). For some reason (different MS reading?, elegant variation?), in the Tib. rendering, this verb is not *paryeṣate* but *so sor rtog par byed* = **pratisaṁvedayate*. Cf. also note 139 to Ch. ed.

[270] Tib.: 'By means of [the seven contemplations] up to the contemplation which represents the fruit of practice, [the ascetic] properly (*ci rigs par* = *yathāyogaṁ*) perceives the serene characteristic in the level above each of the levels from which he wishes to become detached'. (A more literal rendering of *ci rigs par* = *yathāyogaṁ* would be 'according to what is suitable [in each case]'.) This misunderstanding (whether translational or coming from a corrupt MS) comes from wrongly taking *yasyā yasyā* with the following sentence instead of construing it with the preceding one.

[271] There is no parallel for this passage in Skt. and Ch. We find an almost identical sentence at 3.28.2.1.9.1. above. This passage containing the canonical stock-phrase to be glossed upon appears to be an editorial addition of the Tibetan translators. Similarly, Tib. gives the canonical formulae at the beginning of each of the sections on all other meditative attainments below. Here and below, see corresponding notes to Engl. tr. for the equivalent Skt. canonical stock-phrases.

[272] P, G, N omit: *sdig pa mi dge ba'i chos rnams las dben pa.*

[273] Here as well as in all the other similar citations of the canonical formulae below, the parallel passages in the MVyut (§§ 57-58) read: *rdzogs par byas te.*

[274] Sakuma begins the new passage here in order to start with the same word as the Skt. text. In Tibetan, this usage of *de la* seems to be a stylistic feature by which the preceding sentence(s) (independent in Sanskrit) is/are subordinated to this demonstrative pronoun. In the passage above and in the similar citations of canonical formulae below (passages 3.28.3.1.0, 3.28.3.2.0., 3.28.3.3.0., 3.28.3.4.0., 3.28.5.0., 3.28.3.6.0., and 3.28.3.8.0.), all Canons consistently include this *de la* in the sentence ending with *gsungs pa*, its sense appearing to be: 'in [/concerning] this [stock-phrase]'. With the exception of passage 3.28.3.2.0. below, they also have *shad* after *de la.*

[275] Unlike Skt. and Ch., Tib. first glosses *kāma* and then *viviktaṁ kāmair*. As also noted by Sakuma (p. 28, n. 187), *kāma* and *viviktaṁ kāmair* are rendered as *pratīka*s (i.e., constitutive part of a Sanskrit compound). This probably reflects a decision of the Tibetan translation team. Actually, this analytic manner of translating compounds is often adopted in the Tib. translation of our text (see passage 3.28.3.1.4., etc. below).

[276] P, G, N omit: *las.*

[277] Tib. has the reverse of the order of the Skt. *upakleśāḥ, kāmahetukā*. This means that the Tib. construes the sentence as '**the bad, unwholesome factors** [refer to] those that have arisen from sensual pleasures, to wit (*ste*), the unwholesome factors [which are] secondary defilements, i.e.

kyis nyes par spyad pa dang | ngag[278] gis nyes par spyad pa dang | yid kyis nyes par spyad pa dang | mtshon[279] 'byin pa dang | dbyug[280] pa 'byin pa[281] dang | 'thab mo dang | mtshang 'dru[282] ba dang | rtsod pa dang |[283] 'gyed[284] pa dang | g.yo byed pa dang | slu[285] ba dang | snying rje med pa[286] dang | brdzun du smra ba kun tu[287] 'byung ba gang dag yin pa de[288] dag ste[289] | de dag spangs pa'i phyir **sdig pa mi dge ba'i chos rnams**[290] **las dben pa**[291] zhes bya'o | |

[...] [see *Skt. akuśalā dharmās tadyathā* ...]'. Such a reading seems to imply that the *pāpakā akuśalā dharmāḥ* are not *kāmāḥ* themselves but factors caused by them.

278 N looks rather like *dag*. It must be, however, noted that the length of the downward stroke of ང often varies (even in the same woodblock print!) and may sometimes closely resemble ད .

279 P: *mchon* (the word is not attested, and most likely represents a scribal or typographical error). G: *mtshan* (the obvious error in P, upon which the G editors supposedly relied, was probably replaced with a more familiar, albeit mistaken, reading.) ZT has no note.

280 D, C, ZT, Sakuma: *dbyig*. ZT has no note. According to TED (s.v.), *dbyug pa* is 'a stick, cudgel, staff', while *dbyig pa* is a 'walking staff, wand, stick'. The latter would thus appear to be a variety of the former. BTsh (s.v.) defines *dbyug pa* as *ber ka ste shing sogs kyi rgyug pa* 'a staff , like a club, etc., [made of] wood, and so on' (Chinese equivalents: 棍, 杖, 棒) and *dbyig pa* as *ber ka'am dbyug pa* 'a club or staff' (Chinese equivalents: 棍, 杖). This is not very illuminating as to the differences (if any major ones exist at all) between the two lexemes, but it appears that the former is the most usual and semantically more comprehensive word, which fits better in our case of a staff employed as weapon. We should add that it is equally possible that the two words represented merely dialectal variants. See also note 162 to Engl. tr.

281 Tib.: 'taking up the sword, and taking up the staff'. The words appear in reverse order from Skt. (as well as Ch.).

282 P, N read : *mtshang 'bru* (the words *mtshang 'bru ba* and *mtshang 'dru ba* are synonyms; see TED, s.v. *'bru ba*). G reads: *'tshang 'bru*. According to TED (s.v. *'tshang*), *mtshang* and *'tshang* are synonyms. Cf. MVyut # 2630, *bhaṇḍanam* = *'tshang* (var. lec. *mtshang*) *'bru ba*.

283 P: 〒.

284 In P reproduction, the vocalic marker above the letter is not clear.

285 P, G, N: *bslu*.

286 This should be the equivalent of the Skt. *nikṛti*, used here in the sense of 'dishonesty', 'fraud', etc. Tib. *snying rje med pa* means, however 'merciless, cruel'. Together with its synonym *snying rje bral*, it often stands for the Skt. *niṣkaruṇa* (see TSD, s.v.). It can be explained as rendering a different MS reading, which may have been *niṣkaruṇa* (or *niṣkṛpa*?), or, less likely, as a free (rather too free!) translation of *nikṛti* construed as *Gemeinheit, Beleidigung*, etc. (PW, s.v. *nikṛti*).

287 D, C, ZT: *du*. ZT has no note.

288 In P reproduction, *de* is unclear.

289 Tib. *gang dag yin pa* may suggest a relative pronoun: **ya upakleśāḥ [...]* (?). See note 181 to Skt. crit. ed. The pronoun *de dag* here (whith no equivalent in Skt.) represents the correlative of *ye*. Tib.: '<u>they</u> [i.e., 'the bad and unwholesome factors' in the canonical citation] <u>are</u> the unwholesome factors <u>which</u> are secondary defilements [...].

290 G: *rnam*. In G, this letter and the following *las* are of slightly smaller size than the other letters, which may point to a later correction, probably an addition (incomplete, however, for *rnam* which lacks ས).

291 Here and below, the cited word or phrase is given at the beginning as well as at the end of the gloss. Cf. Ch.

3.28.3.1.3. (P 204a4; G 243b1; N 181a3; D 169a6; C 175a6; ZT 419, 20; Sakuma 67, § H.1.3.) rtog pa dang bcas pa | dpyod pa[292] **dang bcas pa** zhes bya ba ni rtog pa dang dpyod pa **(ZT 420, 1)** dag la skyon du mi lta ba'i phyir |[293] 'dod pa'i gnyen po rang gi sa pa'i rtog pa dang | dpyod pa dge ba dag dang ldan pas na | **rtog pa dang bcas pa dpyod pa dang bcas pa**[294] zhes bya'o | |

3.28.3.1.4. (P 204a5; G 243b2; N 181a4; D 169a7; C 175a7; ZT 420, 3; Sakuma 67, § H.1.4.) dben pa las[295] zhes bya ba ni 'dod pa[296] {*gang*}[297] dag las dben pa sbyor ba mthar thug pa'i yid la byed pa las so[298] | | **skyes pa** zhes bya ba ni[299] rgyu de dang rkyen des de'i mjug thogs[300] kho nar[301] yang dag par skyes pa[302] la bya ste[303] | de'i pyhir **dben pa las skyes pa** zhes **(D 169b1)** bya ba gsungs so[304] | |

3.28.3.1.5. (P 204a6; G 243b4; N 181a5; D 169b1; C 175b1; ZT 420, 6; Sakuma 67, § H.1.5.) dga' ba dang bde ba can zhes bya ba de ni[305] 'dod pa dang re ba'i don thob cing dga' ba la skyon du mi lta ba'i phyir dang | gnas ngan len thams cad

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292 G omits: *pa*.
293 D, C, ZT omit: | .
294 C has a blank space containing eight upper dots (*tsheg*). It might be an erasure of erroneous word(s) from the woodblock.
295 In this passage, too (see 3.28.3.1.1. above), Tib. adopts a *pratīka*-based manner of translation.
296 N: *bya ba<u>'i</u> 'dod pa*.
297 All Canons read: *gang*. The relative pronoun, which would actually give the sentence an altogether different meaning, is probably an early scribal error. Sakuma, too, deletes this *gang*.
298 Tib. makes the meaning of the Skt. sentence clearer: '"**from separation**" [means that] separation from sensual pleasures is [achieved] <u>through</u> the contemplation attaining the culmination of the practice.' Cf. also Ch.
299 All Canons as well as Sakuma have: | . Usually (at least in our text), the expression *zhes bya ba ni* is not followed by *shad*. See also closely similar passage 3.28.3.2.4. below which has no *shad* after *zhes bya ba ni*.
300 P, G: *thog*. N has: *thog* but under ག there is a small ས, which most likely is a typographical correction. The collation note in ZC gives *thog* as the reading of both P and N, without, however, mentioning this detail for N. It appears that *mjug thogs* is the usual form (see passage 3.28.3.2.4. below; BTsh, s.v.; YoBh-D, s.v. *mjug thogs su*). The addition of ས by the N editors may also hint that this is the preferable form.
301 Tib. would rather suggest: <u>*eva*</u> (for which there is no equivalent in Skt.).
302 Tib. *yang dag par skyes pa* suggests here *samutpannaṁ* rather than *utpannaṁ* of the extant Skt. MS. Usually, in the YoBh, *utpanna* is rendered as *skyes pa, bskyed pa, bdog pa, byung ba,* or *'byung ba* (see YoBh-D, s.v.).
303 The Tib. expression …*zhes bya ba ni*…*la bya ste* is used to gloss on a word or phrase. We find a similar occurrence in, for instance, the Tibetan translation of the AKBh: *skyes ba zhes bya ba ni ris mthun pa la bya ste* | (P, Vol. 115, Gu 150a4), corresponding to Skt. AKBh 258, 13: *janmeti nikāyasabhāgasyākhyā* '"**birth**" is an appellation of group-similarity' (= Ch. T29.92a25: 此一生言顯一同分).
304 N uses abbreviated spelling: གསུངསོ .
305 Tib. (as well as Ch.) has *prītisukham* at the beginning as well as at the end of the gloss. Tib. also seems to render the compound as a *bahuvrīhi*, which is rather odd from the viewpoint of the Skt. compound.

dang bral[306] zhing | sems dang lus las su rung ba rgya chen po[307] dang ldan pas na[308] | **dga' ba dang bde ba can** zhes bya'o | |

3.28.3.1.6. (P 204a7; G 243b5; N 181a6; D 169b1; C 175b1; ZT 420, 10; Sakuma 67, § H.1.6.) bsam gtan[309] zhes bya ba ni dmigs pa la yang dag par nye bar gtod pa[310] dang | dran pa rtse gcig tu nye bar gtod pa'i phyir **bsam gtan** zhes bya'o | |[311] **dang po** zhes bya ba ni dang por 'dod pa'i khams nas bskyod pa'i go **(P 204b1)** rims[312] bzhin du bgrangs pa'i phyir **dang po** zhes bya'o | |

3.28.3.1.7. (P 204b1; G 243b6; N 181a7; D 169b2; C 175b2; ZT 420, 13; Sakuma 68, § H.1.7.) bsgrubs te zhes bya ba ni sbyor ba mthar thug pa'i 'bras bu yin pa'i phyir **bsgrubs te**[313] zhes bya'o | |

3.28.3.1.8. (P 204b1; G 243b6; N 181b1; D 169b3; C 175b3; ZT 420, 14; Sakuma 68, § H.1.8.) gnas so zhes bya ba ni phyis bsgom[314] pa lan mang du bsgrubs pas[315] [316] ci 'dod pa bzhin thob pa dang | dka'[317] ba med par thob pa dang | tshegs med

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306 Sakuma: *brel.*

307 Tib. lacks: *praśrabdhi* (usually rendered as *shin tu sbyangs pa*).

308 P, G, N omit *na.*

309 The order of glossing is the reverse of the Skt., but this is due to following the normal word order in Tib., i.e., *bsam gtan=dhyāna* followed by *dang po=prathama.*

310 Tib. uses here as well as in the next phrase *nye bar gtod pa = upanibandha*, but in the first occurrence, it should correspond to Skt. *upanidhyāna. Gtod pa* usually means 'to hand over; to lean against, to put against; to direct, to turn', and raises no problems as the equivalent of °*bandha* (in the YoBh, *nye bar gtod pa* also translates *upanibaddha*). The most likely explanation is that the Skt. MS of the Tibetan team read **samyagālambanopanibandhād*, but the possibility of an early scribal mistake inherited in all Canons cannot be ruled out either. In the YoBh (YoBh-D, s.v.), *upanidhyāna* is usually rendered *nges par sems pa*, and *upanidhyāti* is *nges par rtog pa* or *nye bar sems pa*. In the AKBh (see AKBh Index, vol. 1, s.v.), *upanidhyāna* is similarly translated as *nges par sems pa* or *nye bar rtog pa*. A form like *nye bar rtog pa* might have been mistaken by a Tibetan scribe (*aberratio oculi* due to the following phrase?) and written *nye bar gtod pa*. There is a third possible explanation (less likely, however) that the MS used by the Tibetan translators read the same as the extant Skt. text, but the Tibetan team chose to unify the words glossing upon *dhyāna*. Actually, one of the senses given by BTsh, s.v., for *gtod pa* is *sems rte gcig du 'jog pa* 'to become mentally focused'. If this is a meaning found in traditional Buddhist sources (no details are given in the BTsh), then *nye bar gtod pa* may have been deliberately chosen on as equivalent for *upanidhyāna*. The next word *upanibandha* was also rendered as *nye bar gtod pa*, and this generated a symmetrical construction: *dmigs pa la yang dag par <u>nye bar gtod pa</u> dang | dran pa rtse gcig tu <u>nye bar gtod pa</u>.*

311 ZT: 〒 |.

312 All Canons read: *rims*. Modern lexicographical sources invariably register *rims* as meaning 'contagious disease', without mentioning it to be a variant spelling for *rim*. The latter means 'order, succession', etc. In the parallel passage 3.28.3.2.6. below, P, G, N actually read: *rim*. Old Buddhist translations seem, however, to use both °*rim* and °*rims* as free variants. In the YoBh, we find both *go rim bzhin du* and *go rims bzhin du* for *anupūrvam* (cf. YoBh-D, s.v.). Similarly, TSD s.v. records both *go rim bzhin du = yathākramam* ('in due order') and *go rims bzhin = yathākrama.*

313 P, G, N: | .

314 P, G, N: *bsgoms.*

315 Tib.: 'due to frequently achieving the cultivation'. Tib. appears to translates Skt. *bhāvanābahulīkāraniṣpādanāt* in a slightly abbreviated form. In Tib., °*bahulīkāra*° seems to be

par thob pa'i phyir | bsam gtan gyi snyoms par 'jug pa des mtshan mo dang | nyin mo dang | nyin mtshan dang[318] | nyin mtshan bdun gyi bar ram | ji srid 'dod pa'i bar du[319] 'da' bar byed pas na **gnas so** zhes bya'o | |

3.28.3.2.0. (P 204b3; G 244a2; N 181b2; D 169b4; C 175b4; ZT 420, 19; Sakuma 68, § H.2.0.)[320] **de rtog pa dang**[321] **dpyod pa dang bral zhing nang yongs su dang ste | sems kyi rgyud gcig tu gyur pas**[322] **| rtog pa med pa dang**[323] **| dpyod pa med pa | ting nge**[324] **'dzin las skyes pa'i dga' ba dang |**[325] **(ZT 421, 1) bde ba can bsam gtan gnyis pa bsgrubs te gnas so**[326] zhes gsungs pa **(Sakuma 69, § H.2.1.)**[327] de la < | >[328]

3.28.3.2.1. (P 204b4; G 244a3; N 181b3; D 169b5; C 175b5; ZT 421, 2; Sakuma 69, § H.2.1.) rtog pa dang | dpyod pa dang bral zhing nang yongs su dang ste[329] zhes bya ba ni rtog pa dang bcas pa | dpyod pa dang bcas pa'i ting nge 'dzin gyi mtshan ma dag las sems rnam par bzlog nas | rtog pa med pa dang | dpyod pa med pa'i ting nge 'dzin gyi mtshan ma dag la legs par gtod cing |[330] dmigs pa la mi brtan par spyod pa las rnam par[331] phral te[332] | dmigs pa la brtan par spyod pa la ngang[333] gcig

rendered *ad sensum* adverbially. Ch. also seems to translate in a similar manner (see note 158 to Ch. ed.).

[316] P, G, N: | .

[317] P: *dga'*. ZT has no note.

[318] Tib.: '<u>[one] day and night</u>'.

[319] Tib.: 'up to seven days and nights <u>or up to</u> as much he wishes'. Tib. seems to have relied on a different reading or may have misunderstood the original. The exatnt Skt. text states that the yogi can keep his absorption as much as he wishes <u>within</u> the space of seven days and nights, which is the longest possible limit (cf. Ji's Commentary quoted in note 174 to Engl. tr.). Tib., on the other hand, if my understanding is correct, implies that the ascetic can stay up to seven days and nights <u>or</u> as much as he wishes, i.e., (indefinitely?!) longer than one week.

[320] There is no parallel for this passage in Skt. and Ch. Cf. also passage 3.28.3.1.0. above.

[321] P, G, N: *rtog pa dang <u>bcas</u>.*

[322] The reading in C seems closer to *bar* but, as usual, *pa/ba* is very difficult to distinguish (especially in a microfiche photocopy). See note 184 above.

[323] D, C, ZT omit: *dang*.

[324] G uses abbreviated spelling: ཏིྔངེ.

[325] D, C, ZT, Sakuma omit: | .

[326] G omits *so*.

[327] See note 274 above.

[328] P, G, N, D, C, ZT, Sakuma omit: |. In all similar occurrences (3.28.3.1.0., 3.28.3.3.0., 3.28.3.4.0., 3.28.5.0., 3.28.3.6.0., and 3.28.3.8.0.), all Canons use, however, *shad*, which I add here for uniformity's sake.

[329] P, G, N omit: *nang yongs su dang ste*. This appears to be an early scribal error shared by the whole stemma. The phrase glossed upon here is repeated at the end of the passage, where it is complete in all Canons.

[330] The *shad* (?) in G seems to be incompletely written and is reduced to two dots.

[331] P, G, N: *pa*.

[332] Tib. construes Skt. *vyagracāriṇa ālambanād vivecya* as 'having separated from unsteadily operating on the meditative object'. Cf. my Engl. tr. of the Sanskrit original. Tib. renders in a similar way *avyagracāriṇy ālambane* (see below).

[333] D, C, ZT: *dang*. ZT has no note.

gis sems zhi ba[334] dang dang bar 'jug par byed cing rnam par 'jog par byed pas[335] na | de'i phyir[336] **rtog pa dang** |[337] **dpyod pa dang bral zhing nang yongs su dang ste** zhes bya ba gsungs so | |

3.28.3.2.2. (P 204b7; G 244a6; N 181b5; D 169b7; C 175b7; ZT 421, 9; Sakuma 69, § H.2.2.) sems kyi rgyud gcig tu gyur pas zhes bya ba ni | des bsgom[338] pa yongs su goms par bya ba'i phyir | rtog pa dang dpyod pa med pa'i ting nge 'dzin de nyid la rtog pa dang dpyod pas bar du gcod[339] cing skabs su 'chad pa'i gnas **(D 170a1)** skabs las yang dag par 'das te[340] bar du gcod pa med pa **(P 205a1)** dang | skabs su 'chad pa med pa'i gnas skabs thob pas na |[341] de'i phyir **sems kyi rgyud gcig tu gyur pas** zhes bya ba gsungs so | |

3.28.3.2.3. (P 205a1; G 244b2; N 181b7; D 170a1; C 176a1; ZT 421, 14; Sakuma 69, § H.2.3.) rtog pa med pa dpyod pa med pa zhes bya ba ni |[342] rtog pa dang dpyod pa[343] rnam pa thams cad kyi thams cad du spangs pa'i phyir **rtog pa med pa dang | dpyod pa med pa** zhes bya'o | |[344]

3.28.3.2.4. (P 205a2; G 244b2; N 181b7; D 170a2; C 176a2; ZT 421, 17; Sakuma 70, § H.2.4.) ting nge 'dzin las zhes bya ba ni sbyor ba mthar thug pa yid la byed pa'i ting nge 'dzin las so | |[345] **skyes pa** zhes bya ba ni rgyu de dang[346] rkyen des[347] de'i mjug thogs kho nar[348] yang dang par skyes pa[349] la bya ste | de'i phyir **ting nge 'dzin las skyes pa** zhes bya ba gsungs so | |

3.28.3.2.5. (P 205a3; G 244b3; N 182a1; D 170a3; C 176a3; ZT 421, 20; Sakuma 70, § H.2.5.) dga' ba dang | bde ba can zhes bya ba ni 'dod pa dang re ba'i don thob cing dga' ba la skyon du mi lta bas | **(ZT 422, 1)** yang dag par rab tu dga' ba dang ldan zhing | yid bde ba dang ldan pa'i phyir[350] dang |[351] bsam gtan dang po'i rtog

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[334] P: *nga* (?). The letter may have been intended to be *ba*, but as a result of faulty printing or a wrongly carved character it may have lost its right horizontal stroke and thus came to resemble *nga*.

[335] P, G, N: *pa*.

[336] D, C, ZT: *de'i phyir de*.

[337] Only C has *shad* here. The other Canons and editions omit *shad*, though they all use it in the first occurrence of the quotation (see above). I follow C for uniformity's sake.

[338] P, G, N: *bsgoms*.

[339] P, G, N: *dpyod pas rab tu dpyod*.

[340] Tib. suggests *samatikramya* rather than *atikramya*.

[341] ZT: 〒 .

[342] P: 〒 (rather unclear).

[343] D, C, ZT, Sakuma: *dpyod pa dag*.

[344] N: | .

[345] P: 〒 | (the second *shad* may also be 〒 but its upper part is not clear).

[346] C: དར:. Most probably, a typographical error for *dang*.

[347] P, G, N omit: *des*. See closely similar passage 3.28.3.1.4. in which all Canons contain: *des*.

[348] Tib. rather suggests: *eva* (no equivalent in Skt.). See also passage 3.28.3.1.4. and note 301 above.

[349] See note 302 to passage 3.28.3.1.4. above.

[350] Tib. suggests: **sasaṁpraharṣasasaumanasyagatatvāt*. However, it is not excluded that the Tibetan translators understood the adjective(s) as having a predicative function with a causal nuance and translated them/it as if parallel members of a compound ending in °*tvāt*. See also

pa dang | dpyod pa dang |[352] nyon mongs pa'i phyogs gnas ngan len[353] thams cad dang bral bas |[354] de'i gnyen po sems[355] dang lus shin tu sbyangs[356] shing las su rung ba'i bde ba dang ldan pa'i phyir[357] | **dga' ba dang** |[358] **bde ba can** zhes bya'o | |

3.28.3.2.6. (P 205a6; G 244b5; N 182a3; D 170a4; C 176a4; ZT 422, 5; Sakuma 70, § H.2.6.) bsam gtan gnyis pa bsgrubs te[359] **gnas so** zhes bya ba la **gnyis pa** zhes bya ba ni[360] go rim[361] bzhin du bgrangs pa'i[362] phyir ro | | lhag ma[363] thams cad ni snga ma bzhin du rig par bya'o | |

3.28.3.3.0. (P 205a6; G 244b6; N 182a4; D 170a5; C 176a5; ZT 422, 7; Sakuma 71, § H.3.0.)[364] **de dga' ba'i 'dod chags dang bral bas** |[365] **btang snyoms la gnas shing dran pa dang shes bzhin can yin te | bde ba lus kyis myong la | 'phags pa rnams kyis gang de**[366] **dran pa dang ldan pa bde ba la gnas pa | btang snyoms pa'o zhes brjod pa ste | dga' ba med pa bsam gtan gsum pa bsgrubs te gnas so** zhes[367] gsungs pa de la |

3.28.3.3.1. (P 205a8; G 245a2; N 182a5; D 170a6; C 176a6; ZT 422, 11; Sakuma 71, § H.3.1.) de dga' ba'i 'dod chags dang bral bas zhes bya ba ni | dga' ba'i mtshan ma dag la **(P 205b1)** skyon du lta ba'i phyir te[368] | de'i phyir **de dga' ba'i 'dod chags dang bral bas** zhes bya ba[369] gsungs so | |

3.28.3.3.2. (P 205b1; G 245a3; N 182a6; D 170a7; C 176a7; ZT 422, 14; Sakuma 71, § H.3.2.) btang snyom la gnas shing zhes bya ba ni dga' ba med pa bsam gtan gsum pa la sems gtod par byed pa de'i tshe na[370] | de'i sems kun tu[371] 'khrug par

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note 219 to Skt. crit. ed. Cf. Sakuma 31, n. 206.

351 D, C, ZT omit: | .

352 P: ⍑ .

353 Tib.: 'noxiousness [corresponding] to rough examination, subtle investigation <u>and</u> the category of defilements of the first absorption'.

354 D, C, ZT omit: | .

355 P, G, N: *de'i gnyen po<u>'i</u> sems <u>can</u>.*

356 C: *sbyongs*. ZT has no note.

357 See note 183 to Engl. tr.

358 No Canon or modern edition has *shad*, which I use here for uniformity's sake (see the beginning of this passage; cf., however, passage 3.28.3.1.5 above).

359 N: *bsgrubs* | | (i.e., it omits *te* and adds double *shad*). ZT has no note.

360 G: *zhes bya ba la gnyis pa zhes bya ba <u>la gnyas pa zhas bya</u> ni.*

361 D, C, ZT, Sakuma: *rims*. ZT has no note. See note 312 above.

362 D, C, ZT: *bgrang ba'i*. Cf. similar expression in passage 3.28.3.1.6. above where all Canons read: *bgrangs pa'i*.

363 Tib: '<u>the rest</u>'.

364 There is no parallel for this passage in Skt. and Ch. Cf. also passages 3.28.3.1.0. and 3.28.3.2.0. above.

365 D, C, ZT, Sakuma omit: | .

366 D,C, ZT, Sakuma: *gang de <u>la</u>*. Cf. MVyut # 1480, which does not contain *la*.

367 P, G, N omit: *zhes*.

368 D, C, ZT omit: *te*.

369 P, G, N omit: *bya ba*.

370 P, G, N: *tshe na <u>ni</u>*.

371 D, C, ZT: *du*. ZT has no note. Here and below, I follow the TED spelling of *kun tu*.

byed pa'i skyon rnam pa[372] gnyis po bsam gtan gnyis pa la rtog pa dang | dpyod pa dang | da ltar **(D 170b1)** gyi[373] dga' ba[374] dang bral bas na | de'i phyir **btang snyoms la gnas shing** zhes bya ba gsungs te | sems kun tu[375] 'khrug par byed pa'i chos de gnyis ni[376] | sems[377] rgyun[378] du btang snyoms su gzhag[379] pa la gegs[380] byed pa yin pas na | sems kun tu[381] 'khrug par byed pa zhes bya'o[382] | | de la[383] bsam gtan dang po la ni rtog[384] pa dang | dpyod **(ZT 423, 1)** pa yod pas des na rgyun du[385] btang snyoms la 'jug par mi 'gyur ro | | bsam gtan gnyis pa la ni dga' ba yod pas | des na der yang rgyun du[386] btang snyoms la 'jug par mi 'gyur te | de lta[387] bas na bsam gtan dang po dang | bsam gtan gnyis pa de dag la btang snyoms shas cher med pas[388] de'i phyir |[389] bsam gtan gsum pa la snyoms par zhugs pa'i bsam gtan pa de ni[390] **btang snyoms la gnas pa** zhes bya'o | |

3.28.3.3.3. (P 205b6; G 245b1; N 182b3; D 170b3; C 176b3; ZT 423, 6; Sakuma 72, § H.3.3.) dran pa dang shes bzhin can[391] yin te |[392] zhes bya ba ni de btang snyoms la gnas pa na[393] ji lta ji ltar dga' ba dang ldan pa'i 'du shes yid[394] la byed pa de dag kun tu[395] 'byung bar mi 'gyur ba de lta de ltar dran pa nye bar bzhag[396] ste

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[372] P, G, N: *skyon rnams*.
[373] P, G, N: *gyis*.
[374] D, C, ZT, Sakuma: *dga' ba dag*. The corresponding Skt. reading *prītiḥ* is, however, singular.
[375] D, C, ZT: *du*. ZT has no note.
[376] P, G, N: *te*.
[377] G appears to use the abbreviated spelling of *sems*, with final ས (shape rather unclear) written under མ (cf. Bacot 1912, 72, # 656).

Here, *sems* has no Skt. equivalent and appears to have been added by the Tibetan translators because the rendering of *upekṣā* by *btang snyoms su gzhag pa* required *citta* as its object.
[378] P: *rgyan*. ZT has no note.
[379] P, G, N: *bzhag*. ZT has no note.
[380] P: *bgegs*. ZT has no note.
[381] D, C (?) (microfiche rather unclear), ZT: *du*. ZT has no note.
[382] The Tib. wording is rather different from extant Skt.: 'As for these two factors which cause agitation to the mind, because they are an obstacle to putting the mind into constant equanimity [a phrase most probably rendering *nirantarāyā upekṣāyā*], [they] are called 'causing agitation to the mind.'
[383] P, G, N omit: *de la*.
[384] N has a blank space containing only three upper dots between *ni* and *rtog*.
[385] P, G, N: *tu*. ZT has no note.
[386] P, G, N: *tu*. ZT has no note.
[387] P, G, N omit: *lta*.
[388] Tib.: 'because equanimity does not exist in great measure'. Tib. *sha cher* usually renders *bahulam*, *bahula-*, *mahā-*, etc (cf. YoBh-D).
[389] D, C, ZT, Sakuma omit: | .
[390] P, G: | . N: 〒 .
[391] P, G, N omit: *can*.
[392] D, C, ZT, Sakuma omit: | .
[393] N: *ni*.
[394] C (microfiche unclear) looks rather like: *yod*. ZT has no note.
[395] D, C, ZT: *du*. ZT has no note.
[396] P, G, N: *gzhag*. ZT has no note.

gnas par byed do | | gal te bsam gtan gsum pa legs par[397] goms par ma byas pas brjed[398] ngas pa'i phyir | brgya la brgya lam na | dga' ba dang ldan pa'i 'du shes yid la byed pa de dag kun tu[399] 'byung bar gyur na |[400] myur ba myur ba kho nar de dag la shes rab kyis so sor rtog[401] par byed | legs **(P 206a1)** pa kho nar rab tu shes par byed cing byung ngo cog dang du mi len par spong bar byed |[402] sel bar byed | byang bar byed cing sems btang snyoms su byed[403] pas na |[404] de'i phyir **dran pa dang shes bzhin can yin te** zhes bya ba[405] gsungs so | |[406]

3.28.3.3.5.[407] (P 206a2; G 245b4; N 182b6; D 170b6; C 176b6; ZT 423, 16; Sakuma 73, § H.3.4.a.) bde ba lus kyis myong ba zhes bya ba ni | de de'i tshe na gzugs kyi lus dang | yid kyi lus kyis tshor ba'i bde ba dang | shin tu sbyangs pa'i bde ba so sor myong bar byed pas[408] na | de'i phyir **bde ba lus kyis myong ba**[409] zhes bya ba gsungs so | |[410]

3.28.3.3.6. (P 206a3; G 245b6; N 182b6; D 170b6; C 176b6; ZT 423, 19; Sakuma 73, § H.3.5.a.) 'phags pa rnams kyis gang de[411] dran pa dang ldan pa bde ba la gnas pa btang snyoms pa'o zhes brjod pa ste |[412] zhes bya ba[413] ni bsam gtan gsum pa man chad la ni | bde ba de lta bu yang med la rgyun du[414] btang snyoms la[415] gnas pa[416] yang **(ZT 424, 1)** med do | | bsam gtan gsum pa'i gong ma dag la[417] ni btang

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397 Tib.: '<u>correctly</u>' (**samyak*?).
398 C: *brjod*. ZT has no note.
399 D, C, ZT: *du*. ZT has no note.
400 C: 〒.
401 N writes *rtogs* with *gs* spelled as ད. ZT has no note.
402 ZT: 〒 .
403 Tib.: 'make the mind equanimous'. See note 190 to Engl. tr.
404 ZT: 〒 .
405 P, G, N omit: *bya ba*.
406 D: 〒 | . C: 〒 〒 (the second *spungs shad* is not so clear and may actually be a regular *shad*).
407 In Tib., the order of this and the following two passages is different from Skt. and Ch. In order to keep the correspondence of all editions, I have adopted the same numeration, but in Tib., this has resulted in an arithmetically irregular order. This 'anomaly' as well as the addition of a further gloss (3.28.3.3.7. below) in Tib. may point in the direction of a different Skt. version. It is not excluded, however, that the Tibetan translators decided to put some order into the rather messy glosses of the Skt. original (see especially passage 3.28.3.3.4. and note 192 to Engl. tr.).
408 Tib. uses both *myong ba* and *so sor myong bar byed pa* to render (what in the extant MS is) the same word: *pratisamvedayate*. Strictly speaking, only <u>so sor</u> *myong bar byed pa* corresponds to *<u>prati</u>samvedayate*.
409 P, G, N: *la*.
410 ZT: 〒 |.
411 D, C, ZT, Sakuma: *gang de <u>la</u>*. See passage 3.28.3.3.0. and note 366 above.
412 D, C, ZT, Sakuma omit: | .
413 D, ZT omits *ba*. According to collation note 7 (p. 517) in ZT, P and N omit: *bya*. This is incorrect.
414 P, G, N, C: *tu*. ZT has no note.
415 G omits *la*. ZT has no note.
416 Tib.: '<u>dwelling in [or: state of]</u> continuous [/uninterrupted] equanimity'.
417 P, G, N omit: *de dag*.

snyoms yod[418] kyang bde ba de lta bu[419] med de | de ltar 'og ma **(D 171a1)** dag la bde ba dang btang snyoms med pa dang | gong ma dag la bde ba med pa'i phyir 'di lta ste | bsam gtan gsum pa 'di ni de dag gi[420] gnas yin pas na | **'phags pas** kyang[421] de la dmigs te gnas pa'i[422] gang zag gang yin pa de'i dbang du mdzad[423] nas | **gang de dran pa dang ldan pa bde ba la gnas pa btang snyoms pa'o zhes brjod de**[424] | **'phags pa** zhes bya ba ni sangs rgyas dang sangs rgyas kyi nyan thos rnams so | |

3.28.3.3.4. (P 206a6; G 246a3; N 183a2; D 171a2; C 177a2; ZT 424, 8; Sakuma 74, § H.3.4.b.) dga' ba med pa[425] zhes bya ba ni de ltar btang snyoms la gnas pa des de'i tshe dran pa dang shes bzhin kun tu[426] bsten cing goms par byas | lan mang du byas pa'i rgyus |[427] dga' ba dang[428] ldan pa'i tshor ba{*s*}[429] sems dga' bar byed pa de spong[430] bar byed[431] cing | dga' ba'i gnyen po dga' med pa zhi[432] ba dang | rab tu zhi ba'i tshor ba[433] sems la{*s*}[434] skye bar[435] 'gyur bas na | de'i phyir **dga' ba med pa** zhes bya ba gsungs so[436] [437]| |

3.28.3.3.7. (P 206a8; G 246a5; N 183a4; D 171a3; C 177a3; ZT 424, 13; Sakuma 74, § H.3.5.b.) bsam gtan gsum pa bsgrubs (P 206b1) te gnas so zhes bya ba

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[418] P, G, N omit: *yod*. Sakuma, p. 73, n. 532, writes, 'PN: yod'. (Is the latter a typographical error for 'om. yod'?)
[419] Tib. seems to read *tadrūpaṁ* here too (see preceding sentence).
[420] P, G, N: *gis*.
[421] Tib. suggests: *api*.
[422] Tib. seems to construe *pratilambhavihāriṇaṁ* as 'having perceived and dwelling in' (*dmigs* would rather suggest **upalambha*).
[423] C: *mjad*. ZT has no note.
[424] Skt. continues with *tṛtīyaṁ dhyānam upasaṁpadya viharatīti*. Tib. has a separate gloss for it; see passage 3.28.3.3.7. below.
[425] P, G, N: *pa'i*.
[426] D, C, ZT: *du*. ZT has no note.
[427] C, ZT: 〒 . P, G, omit: | .
[428] P, G, N: | .
[429] All Canons read *tshor bas* but an instrumental makes no sense here. As the following direct object clearly shows, *tshor ba* needs no case marker. Sakuma reads with the traditional Canons in the main text but suggests similar emendation in his footnote (p. 74, n. 536). The traditional reading must be an early mistake inherited by all textual witnesses.
[430] N: *song*.
[431] Tib. seems to prefer an active rendering of *tasya* [...] *prahīyate* by *des* [...] *spong bar byed*.
[432] Sakuma (p. 74, n. 538) notes that D reads: *zhe*. All reproductions of D (Tokyo, Taipei, and TBRC) read, however, *zhi*.
[433] D, C, ZT: *ba'i*.
[434] All Canons read: *las*. Skt. locative *cetasi* clearly requires, however, *sems la*. The sentence makes sense even with *las*: 'feeling of […] arises from [/originates from] mind', but it is very likely that *las* is an early transmissional error inherited in all Canons. Sakuma also reads *las* in the main text but conjectures *la* in footnote (p. 74, n. 540).
[435] D, C, ZT, Sakuma: *skyes par*. The verb here should correspond to Skt. *utpadyate*, and this makes *skye bar 'gyur ba(s)* a better reading.
[436] In C microfiche, it is unclear whether *so* has its upper vocalic mark.
[437] Tib. suggests: **tenāha nisprītikam* (for which there is no Skt. equivalent). See also note 192 to Engl. tr.

ni snga ma bzhin du rig[438] par bya'o | | [439]

3.28.3.4.0. (P 206b1; G 246a6; N 183a4; D 171a4; C 177a4; ZT 424, 14; Sakuma 74, § H.4.0.)[440] de bde ba yang spangs te | snga nas sdug bsngal yang spangs shing yid bde ba dang | yid mi bde ba yang nub pas bde ba yang ma yin | sdug bsngal[441] yang ma yin | btang snyoms dang | dran pa yongs su dag pa bsam gtan bzhi pa bsgrubs[442] te gnas so zhes gsungs pa de la |

3.28.3.4.1. (P 206b2; G 246b1; N 183a6; D 171a5; C 177a5; ZT 424, 18; Sakuma 75, § H.4.1.) de bde ba yang spangs te zhes bya ba ni | bde ba'i gnyen po ni rigs 'dra ba'i phyir | spong ba'i[443] gnyen po ma bstan par de'i gnyen pos byas pa bde ba spangs pa gang yin pa de nyid bstan[444] te | de'i gnyen po yang gang zhe na |[445] 'di lta ste | btang snyoms dang | dran pa dang | shes bzhin **(ZT 425, 1)** yin no | | de dag la brten[446] cing goms par byas pas | bsam gtan gsum pa las bskyod cing | bsam gtan gsum pa'i sa pa'i bde ba gang yin pa de spong bar[447] byed pas na | de'i phyir[448] **bde ba yang**

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[438] P, G, N: *rigs*.

[439] Tib.: '"**He dwells having attained the third absorption**" should be understood as [explained] before [i.e., in the case of the first absorption].' The passage has no equivalent in Skt., though the citation from the canonical formula: *tṛtīyaṁ dhyānam upasaṁpadya viharatīti* appears in passage 3.28.3.3.6.. For a similar wording, see 3.28.3.2.6. above.

[440] There is no parallel for this passage in Skt. and Ch. Cf. also passages 3.28.3.1.0., 3.28.3.2.0., and 3.28.3.3.0. above.

[441] C has blank space containing only three upper dots.

[442] C: prefixed ব in *bsgrubs* is incompletely printed. The letter is barely legible, and Sakuma actually records the C reading as: *sgrubs ? ?* (p. 74, n. 542). ZT has no note.

[443] P, G, N: *spongs pa'i*.

[444] D, C, ZT: *brten*.

[445] N: 〒 .

[446] The reading is rather problematic. Usually, *brten* renders *āśraya, āśritya, pratītya, upādāya*, etc. (cf. TSD, s.v.; YoBh-D, s.v.). In view of this, *de dag la brten* should be rendered as: 'being based on these [factors enumerated above]'. It should also be noted that we have a plural form, *de dag*, for Skt. singular *tasya*. In this sentence, however, *brten* should correspond to Skt. *niṣevaṇa*° (see also Ch. 修習). One of the most frequent translations for *niṣevaṇa* is *bsten pa*, and an early scribal mistake, inherited in all Canons, is a strong possibility. Sakuma (p. 75, n. 545) similarly surmises here: *Lies bsten?*. But there is another possibility, too: the phonetic and graphic similarity may have led to contamination in the usage of the two words. We find *brten* where one would expect to see *bsten* not only in our text but also in other sources, too. Thus, the Tibetan translation of the AKBh in the Peking Canon contains *brten pa 'thob pa* (Ngu 63a7) for *niṣevaṇabhāvanā* (Skt. AKBh 410, 18), *rnyed pa brten ces bya ba* (Ngu 63a7) for *pratilambhaniṣevākhye*° (Skt. AKBh 410, 19), and *rnyed pa dang | brten pa 'thob pa* (Ngu 63a8) for *pratilambhaniṣevaṇabhāvane* (Skt. AKBh 411, 1). The sDe-dge Canon (Khu 55a), on the other hand, consistently reads *bsten* instead of *brten* in all these occurrences. YoBh-D (s.v., p. 160) records *niṣevaṇa* = *rten pa* and *brten pa* and *niṣevaṇīya* = *brten par bya ba* as well as *niṣevamāṇa*, *niṣeviṇī* = *bsten pa* and *niṣevyamāṇa* = *bsten na*. It is not excluded that *brten* and *bsten* may have functioned as alternative spellings (at least in some textual traditions). I have, therefore, kept the *brten* reading as such in the ŚrBh passage above, but if my conjecture is wrong, then it should be emended to *bsten*. See also note 64 above.

[447] P, G, N, Sakuma: *spangs par*.

[448] D, C, N, Sakuma: *de'i phyir de*. Skt. contains, however, no pronoun, and this makes the P, G,

spangs te zhes bya ba gsungs so | |

3.28.3.4.2. (P 206b5; G 246b3; N 183b1; D 171a7; C 177a6; ZT 425, 4; Sakuma 75, § H.4.2.) [449]**snga nas sdug bsngal yang spangs shing yid bde ba dang | yid mi bde ba yang nub pas** zhes bya ba ni | de'i tshe na[450] bsam gtan pa des bde ba dang | sdug bsngal las yang dag par 'das pa{*'i*}[451] rjes su thob cing | des sngon spangs pa gang yin pa dang | da ltar spong **(D 171b1)** bar byed pa gang yin pa de dag gcig tu bsdus pas na[452] | de'i phyir [453]**snga nas sdug bsngal yang spangs shing yid bde ba dang | yid mi bde ba yang nub pas** zhes bya ba gsungs so | |

3.28.3.4.3. (P 206b7; G 246b5; N 183b2; D 171b1; C 177b1; ZT 425, 9; Sakuma 75, § H.4.2.) de la bsam gtan bzhi pa la snyoms par 'jug pa'i tshe na ni |[454] bde ba yang[455] spangs so | | bsam gtan gnyis pa la snyoms par 'jug pa'i[456] tshe na ni |[457] sdug bsngal spangs so | | bsam gtan gsum pa la snyoms par 'jug pa'i tshe na ni < | >[458] yid bde ba nub bo | | bsam gtan dang po la snyoms par 'jug pa'i tshe na ni |[459] yid **(P 207a1)** mi bde ba nub bo | | **bde ba yang ma yin sdug bsngal yang ma yin pa** zhes bya ba ni | des re zhig bde ba dang sdug sngal spangs pa'i phyir de la tshor ba'i[460] lhag ma bde ba yang ma yin | sdug bsngal yang ma yin pa nyi tshe[461] yod pas na | de'i phyir **bde ba yang ma yin | sdug bsngal yang ma yin pa** zhes bya ba gsungs so | |

3.28.3.4.4. (P 207a2; G 247a2; N 183b5; D 171b3; C 177b3; ZT 425, 17; Sakuma 76, § H.4.3.) bstang snyoms dang dran pa yongs su dag pa zhes bya ba ni | des de'i tshe na bsam gtan dang po yan chad kyi sa[462] 'og ma'i skyon 'di lta ste | rtog pa dang | dpyod pa dang | dga' ba dang | dbugs rngub pa dang | dbugs 'byung ba thams

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N omission of *de* preferable.

449 Tib. omits here and in the next citation below the equivalent of the Skt. *sukhasya ca prahāṇād* (also found in Ch.). This may reflect a different reading but might also be an editorial decision since *sukhasya ca prahāṇād* has already been glossed upon in the previous passage.

450 P, G, N, Sakuma (without any note or sigla) omit: *na*.

451 This should correspond to Skt. °*vyatikramam anuprāpnoti*. The genitive in Tib. hardly makes any sense here and is grammatically problematic. Sakuma (p. 75, n. 548) similarly conjectures: *Lies pa[hi] ??*. We should note that *yang dag par 'das pa* rather suggests *samatikrama, samatikrānta, samatikrāntatva* (cf. TSD, YoBh-D, s.v.; usually, *yang dag par* is *sam-*).

452 P, N, G: *pa nas*.

453 See note 449 above.

454 D, C, ZT, Sakuma omit: | .

455 D, C, ZT omit: *yang*. This may represent a rendering of *ca* in Skt. Sakuma omits *yang* in the main text but notes: *yaṅ entspricht viell. ca* (???) (p. 75, n. 551).

456 G: འ is written in small size at the bottom right of པི (the vocalic mark is placed slightly to the right of *pa*) probably because of lack of space (the letter occurs at the end of the line in G).

457 D, C, ZT, Sakuma omit: | .

458 P, G, N, D, C, ZT, Sakuma omit: | . I add *shad* for uniformity's sake.

459 D, C, ZT, Sakuma omit: | .

460 P, G, N: *ba*.

461 The word usually means 'a little, a fragment', etc. (see BTsh, s.v.). In our passage above, it has no direct Skt. equivalent, but it seems to stress the idea that what remains at this meditative stage is 'a little' or 'a limited amount' of sensation which is neither-pleasure-nor-pain. It thus could represent a rather free rendering of *eva* (for which there is no other Tib. equivalent).

462 In N and C, the photocopy is not clear enough to determine whether there is a *tsheg* after *kyi*. It is not excluded that reading in these two Canons is *kyis* (?). ZT has no note.

cad[463] spangs par gyur cing | de dag spangs pa'i phyir de la btang snyoms dang[464] dran pa gang yod pa **(ZT 426, 1)** de yongs su dag pa dang | yongs su byang bar 'gyur te | des na bsam gtan bzhi pa la snyoms par zhugs pa de'i sems de[465] mi g.yo bar gnas shing |[466] g.yo ba thams cad dang bral bas na | de'i phyir **bstang snyoms dang dran pa yongs su dag pa** zhes bya ba gsungs so | |

3.28.3.4.5. (P 207a5; G 247a4; N 183b7; D 171b5; C 177b5; ZT 426, 4; Sakuma 76, § H.4.4.) de la **bsam gtan bzhi pa bsgrubs te gnas so**[467] zhes bya ba ni |[468] bsam gtan dang po la sogs pa snga ma dag la ji lta ba[469] bzhin du rig par bya'o | | | |[470]

3.28.3.5.0. (P 207a6; G 247a5; N 184a1; D 171b6; C 177b6; ZT 426, 7)[471]

Nyan thos kyi sa[472]

Bam po bcu brgyad pa[473] [474]

de rnam pa thams cad du gzugs kyi 'du shes rnams las yang dag par 'das te | thogs pa'i 'du shes rnams nub par gyur cing |[475] sna tshogs kyi 'du shes rnams yid la mi byed pas | nam mkha' mtha' yas so snyam nas | nam mkha' mtha' yas skye mched bsgrubs te gnas so zhes gsungs pa de la |

3.28.3.5.1. (P 207a7; G 247b1; N 184a2; D 171b7; C 177b7; ZT 426, 12) de rnam pa thmas cad du gzugs kyi 'du shes rnams las yang dag par 'das te zhes bya ba **(D 172a1)** ni |[476] nam kha'[477] mos par byed pa'i phyir[478] | kha dog sngon po dang | ser po dang |[479] dmar po dang | dkar po dang ldan pa'i 'du shes de dag ni mi snang zhing |[480] skyo la 'dod chags dang **(P 207b1)** bral bas yang dag par 'das pas na | de'i

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463 G uses the abbreviated spelling: ཐིཾད་ཅད་.

464 P: ₸ . G, N : | .

465 P, G, N omit: *de*.

466 Sakuma notes: *PN: śiṅ /* (p. 76, n. 557), thus apparently implying that the other Canons which he collates (i.e., D and C) have no *shad* here. All tradional Canons as well as ZT have, however, *shad*.

467 Tib. cites the whole of the rest of the Skt. stock-phrase: **caturthaṁ dhyānam upasaṁpadya viharati*. Skt. has only *caturtham*. Cf. Ch. 第四等.

468 G: ₸ (?) (reproduction unclear).

469 P, G, N: *ji lta ba de*.

470 N: | | | . In N, this also coincides with the end of the folio.

471 There is no parallel for this passage in Skt. and Ch. Cf. also passages 3.28.3.1.0., 3.28.3.2.0., 3.28.3.3.0., and 3.28.3.4.0. above.

472 P, G, N omit: *Nyan thos kyi sa*.

473 Tib.: *Śrāvakabhūmi, Bam po* XVII.

474 P, G, N: | | . D, C, ZT: | . ZT begins new paragraph. See beginning of the previous *bam po* and note 3 above.

475 D: ₸ .

476 D, C, ZT omit: | .

477 P, G, N: *mkhar*. G uses abbreviated spelling: ནམཁར་.

478 Tib.: 'because of generating the conviction [with regard to] [infinite] space. See also note 277 to Skt. crit. ed.

479 N omits: |. It must be noted, however, that in N, *dang* is at the end of the line.

480 G: ₸ (?) (quite unusual shape). D, C, ZT omit: | .

phyir **de rnam pa thams cad du gzugs kyi ‘du shes rnams las yang dag par ’das te** zhes bya ba gsungs so[481] | |

3.28.3.5.2. (P 207b1; G 247b2; N 184a3; D 172a2; C 178a2; ZT 426, 17) thogs pa’i ’du shes rnams nub par gyur cing zhes bya ba ni |[482] [483]de dag las yang dag par ’das shing mi snang bar ’gyur ba’i[484] rgyus kha dog bsags pa’i rgyus[485] gyur pa’i sgrib pa’i ’du shes rnam pa du ma rnam pa sna tshogs mang po dag dang[486] bral bas na |[487] de’i phyir **thogs pa’i ’du shes** <***rnams***>[488] **nub par gyur cing** zhes bya ba gsungs so | |

3.28.3.5.3. (P 207b3; G 247b4; N 184a5; D 172a3; C 178a3; ZT 427, 1) sna tshogs kyi ’du shes rnams yid la mi byed pas zhes bya ba ni |[489] [490]de dag dang bral bas |[491] thogs pa khyad par can rnam pa sna tshogs pa de dag nyid la[492] ’di lta ste | zas dang |[493] skom dang | bzhon[494] pa dang | gos dang | rgyan dang |[495] gnas dang | skyed mos tshal dang | nags tshal dang | dmag dang | ri[496] la sogs par[497] nye bar ’dogs pa’i[498] ’du shes ’jug pa gang yin pa’i ’du shes de dag[499] de rnams la gtad[500] kyang rnam pa thams cad kyi[501] thams cad du de la ’byung bar mi ’gyur[502] bas na | de’i phyir **sna tshogs kyi ’du shes rnams yid la mi**[503] **byed pa**<*s*>[504] zhes bya ba gsungs so | |

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[481] G uses the abbreviated spelling: གསུངསོ.

[482] P: 〒 .

[483] D, C, ZT: *de de dag*. There is no equivalent for the first *de* in Skt. See also next passage and note 490 below.

[484] D, C, ZT: *gyur pa’i*.

[485] D, C, ZT: *rgyur*.

[486] G writes *dag dang* in smaller size. Later correction?

[487] ZT: 〒 .

[488] Unlike the quotation at the beginning of the passage and the stock-phrase cited at 3.28.3.5.0., all Canons omit here *rnams*. I have added it for uniformity’s sake.

[489] P, G, N omit: | .

[490] P, N, D, C, ZT: *de de dag*. Only G omits *de*, but since there is no equivalent in Sanskrit, this is the preferable reading. See previous passage and note 483 above.

[491] D, C, ZT omit: | .

[492] Tib.: ‘to the [lit., those] very (**eva*) resistance which is differentiated [and has] variety’. See note 215 to Engl. tr.

[493] P: 〒 .

[494] G: *gzhon*.

[495] D: 〒 .

[496] ZT notes in collation note 1 (p. 517) that N reads: *rigs*. But N (at least, my photocopy) clearly reads: *ri*.

[497] C: *pa*.

[498] Tib. suggests: **upacāra*. On the other hand, Tib. has no equivalent of Skt. *aupaciyikī*°. In Tib. *aupacayika* is usually rendered as *rgyas pa las byung ba* (cf. YoBh-D, s.v.; MVyut # 7089). It would appear that the Skt. MS used by the Tibetan team read: *aupacārika*° (or: *aupacārikī*.)

[499] G: *de dag da dag*.

[500] P, G, N: *bstad*.

[501] P, G, N omit: *thams cad kyi*.

[502] Tib. seems to suggest: **tās teṣu* [...] *ābhoge ’py asya na pravartante*. See also notes 288 and 289 to Skt. crit. ed.

[503] P, G, N omit: *mi*.

3.28.3.5.4. (P 207b5; G 247b6; N 184a7; D 172a5; C 178a5; ZT 427, 8) nam mkha'[505] **mtha' yas so snyam nas** |[506] zhes bya ba ni des de ltar gzugs dang |[507] thogs pa dang sna tshogs kyi 'du shes dag rnam par bshig[508] nas | nam mkha'[509] mtha' yas pa'i rnam pas mos par byed pas na | de'i phyir **nam mkha' mtha' yas so snyam**[510] **nas** zhes bya ba gsungs so | |

3.28.3.5.5. (P 207b7; G 248a2; N 184b1; D 172a6; C 178a6; ZT 427, 11) nam mkha'[511] **mtha' yas skye mched bsgrubs te gnas so** zhes bya ba ni | de nyer[512] bsdogs las yang dag par 'das[513] shing | sbyor ba mthar thug pa'i yid la byed pas[514] gong ma[515] sbyor ba mthar[516] thug[517] pa'i 'bras bu'i dngos gzhi la snyoms par 'jug

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504 All Canons read here *pa*, although in the citation at the beginning of the passage as well as in passage 3.28.3.5.0., they have: *pas* (rightly so since it renders Skt. ablative).

505 N uses abbreviated spelling: ནམཁར.

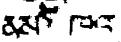
506 D, C, ZT omit: | .

507 G: ╤ .

508 P, G, N: *gzhig*.

509 G uses abbreviated spelling here and in the next occurrence in this passage: ནམཁར.

510 P, G, N: *snymas*.

511 G: . I do not understand the sign between མ and ཁ. It does not appear to be an abbreviation mark or a *dbu med* letter. Neither is it a simple blot or stain since there is a space between མ and ཁ (as if intentionally left by the scribe). Nor is it a letter belonging to the line above. Actually, what we have above is the ornamental sign ༄༅ which is placed at the beginning of a new folio, and its shape is regular and complete (therefore, there is no chance that the 'mysterious' sign is a part of it).

N uses abbreviated spelling here and in the next two occurrences of the word in this passage: ནམཁར.

512 P, G, N: *nye bar*.

513 N: *'dam*. ZT has no note. Tib. *yang dag par 'das shing* suggests rather: **samatikramya*.

514 P, G, N omit: *sbyor ba mthar thug pa'i yid la byed pas*.

515 This corresponds to Skt. *ūrdhva(ṁ)*. In Skt., I surmise that the original form must have been *ūrdhvaṁ* (instead of MS *ūrdhva°*) used as a postposition governing *prayoganiṣṭhān manaskārād*. Tib. seems to presuppose *ūrdhvaṁ* but construes it with *maulaṁ* rather with *prayoganiṣṭhān manaskārād*. When *gong ma* (= *ūrdhvaṁ*) is construed with the preceding word, the tendency seems to link it attributively to it. E.g., *bsam gtan gsum pa'i gong ma* in passage 3.28.3.3.6. above; AKBh P Gu 56b8: *rna ba'i gong ma'i sgra ma yin* (corresponding to Skt. *ūrdhvaṁ śabda na ca*); AKBh P Ngu 61a4: *de yi gong ma*; etc. As far as the ŚrBh passage here is concerned, the MS used by the Tibetan translators may have contained an instrumental instead of the ablative in the extant Skt. MS (?). Or if the MS was the same, Tib. may have construed the Skt. ablative in a causal sense and rendered it as *yid la byed pas*. Then it may have followed the Skt. syntax more or less mechanically rendering *ūrdhvaṁ* (or: *ūrdhva°*?) immediately after it. Let us also note that out of the 21 occurrences of *gong ma* = *ūrdhva* in the AKBh which I have checked, none follows a noun in instrumental.

516 P lacks the lower part of the left stroke of *tha* which makes the letter appear rather like *bra* (typographical error?).

517 G lacks the lower part of the left stroke of *tha* which makes the letter appear rather like *bra* (scribal mistake?)

par[518] byed pas na | de'i phyir **nam mkha'[519] mtha' yas skye mched bsgrubs te gnas so** zhes bya ba gsungs so | | de ji srid du dngos gzhi la snyoms par mi 'jug **(P 208a1)** pa'i bar du ni | de nam mkha' kho na[520] la dmigs par byed do | | snyoms par zhugs nas kyang nam mkha' de nyid[521] dang de las gzhan pa rang gi sa pa'i **(D 172b1)** phung po rnams[522] la dmigs par byed do | | nyer bsdogs kyi tshe na ni sa 'og ma'i phung po rnams la[523] yang dmigs par byed do | |

3.28.3.6.0. (P 208a2; G 248a4; N 184b3; D 172b1; C 178b1; ZT 427, 20)[524] **de rnam pa thams cad du nam mkha'[525] mtha'[526] yas skyed mched las yang dag par 'das te |[527] rnam par shes pa mtha' yas so snyam (ZT 428, 1) nas |[528] rnam shes mtha' yas skye mched bsgrubs te gnas so** zhes gsungs pa de la |[529]

3.28.3.6.1. (P 208a3; G 248a5; N 184b4; D 172b2; C 178b2; ZT 428, 2) de rnam pa thams cad du nam mkha'[530] mtha' yas skye mched las yang dag par 'das te | rnam par shes pa mtha' yas so[531] zhes bya ba ni |[532] de rnam par shes pa *gang* (?)[533] gis nam mkha'[534] mtha' yas par mos par byed pa | nam mkha' la mtha' yas pa'i rnam par mos par byed pa'i rnam par shes pa de nyid kyis |[535] rnam shes mtha' yas skye mched la snyoms par 'jug par 'dod pas | nam mkha'[536] mtha' yas skye mched kyi 'du

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518 In C (end of line), ར is placed under པ. This probably happened because of lack of space.

519 G uses abbreviated spelling here and in the next two occurrences of the word in this passage: ནམཁའར.

520 Tib.: 'only the [infinite] space'. Cf. Ch. 唯.

521 Tib.: 'this very [infinite] space'.

522 P reproduction is unclear, and the postsuffixed ས is illegible.

523 G omits: *la*.

524 There is no parallel for this passage in Skt. and Ch. Cf. also passages 3.28.3.1.0., 3.28.3.2.0., 3.28.3.3.0., 3.28.3.4.0., and 3.28.3.5.0. above.

525 G and N use abbreviated spelling: ནམཁའར.

526 P omits: *mtha'*. ZT has no note.

527 N omits: | .

528 ZT: 〒 .

529 ZT: 〒 .

530 G uses here and in all other occurrences of the word in this passage the abbreviated spelling: ནམཁའར.

531 The citation of the canonical formula at the end of this passage also contains (in all Canons): *snyam nas*. See below.

532 P: 〒 .

533 All Canons read: *dag*. This plural (or dual?) marker for *vijñāna* has, however, no equivalent in Skt. and is not required grammatically or doctrinally. It actually brings more confusion to the passage here. If we surmise, however, that this *dag* represents a corruption of an original **gang*, the sentence matches Skt. very well and makes good sense. If this is true, the fact that *dag* is attested in all Canons suggests that the corruption must have taken place at an early date.

534 N uses abbreviated spelling: ནམཁའར.

535 D, C, ZT omit: | .

536 N uses abbreviated spelling: ནམཁའར.

shes las[537] bzlog ste | rnam par shes pa de nyid la mtha' yas[538] pa'i rnam[539] pas mos par[540] byed cing[541] |[542] nam mkha' mtha' yas skye mched kyi dngos gzhi nyer bsdogs dang bcas pa[543] las[544] yang dag par 'das pas na | de'i phyir **de rnam pa thams cad du nam mkha' mtha' yas skye mched las yang dag par 'das te | rnam par shes pa mtha' yas so snyam nas** zhes bya ba gsungs so | |

3.28.3.6.2. (P 208a7; G 248b2; N 184b7; D 172b5; C 178b4; ZT 428, 12) rnam par shes pa mtha' yas so snyam nas[545] |[546] rnam shes mtha' yas skye mched bsgrubs te gnas so zhes bya ba ni | rnam shes mtha' yas skye mched kyi nyer bsdogs [547] las yang dag par 'das shing | sbyor ba mthar thug pa'i bar du yid la byed pas[548] | sbyor ba mthar thug pa'i 'bras bu'i dngos gzhi la snyoms par 'jug par byed pas[549] na < | >[550] de'i phyir **rnam shes mtha' yas skye (P 208b1) mched bsgrubs te gnas so** zhes bya ba gsungs so | |

3.28.3.7.1. (P 208b1; G 248b4; N 185a2; D 172b6; C 178b6; ZT 428, 17)[551] de rnam pa thams cad du rnam shes[552] mtha' yas skye mched las[553] yang dag

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[537] In P reproduction, *shes las* is illegible.

[538] G: *ya* (?). Under *ya* there is a small sign which may stand for the postsuffixed ས (?). From *yas* to *bsdogs* below, G writes all words in smaller size (about half the size of the usual script). This could reflect an initial omission of some letters which was discovered after the completion of the folio and resulted in the passage being re-written in small size, with some letters abbreviated or incomplete. See also notes 613 and 635 below.

[539] G: *rna, rnaṁ* or *naṁ*? There is a dot above *(r)na* which could stand for superscribed ར or an *anusvāra* (probably equivalent to མ ?).

[540] G: *pa* or *ra* (?).

[541] Tib.: 'he becomes convinced through the infinite aspects in this very consciousness'.

[542] D: 〒 .

[543] Tib. suggests: *sasāmantakamaulam* or *sasāmantakaṁ maulam*. See note 301 to Skt. crit. ed. and note 231 to Ch. ed.

[544] G: *bcas pa la las.*

[545] Unlike Skt. and Ch. as well as the citation of the canonical formula at the end of this passage, Tib. (all Canons) repeats here **anantaṁ vijñānam iti*, which has already been glossed upon in the preceding passage (3.28.3.6.1.).

[546] D, C, ZT omit: | .

[547] See note 302 to Skt. crit. ed.

[548] Tib.: 'by means of the contemplation[s] up to the culmination of the practice'.

[549] D, C, ZT: *pa*.

[550] P, G, N, D, C, ZT omit: | . This is one of the constructions in which all Canons consistently employ *shad*. I have added it for uniformity's sake.

[551] Here the Skt. text itself contains the almost complete canonical formula (omitting only the pronoun *sa*). Therefore, the situation is different from passages 3.28.3.1.0., 3.28.3.2.0., 3.28.3.3.0., 3.28.3.4.0., 3.28.3.5.0., and 3.28.3.6.0. above. Formally, this may also be marked by the fact that while all other citations of the canonical formulae end in *zhes gsungs pa de la* |, here we have: *zhes bya ba gsungs pa ni* |.

[552] In the parallel passage at MVyut # 1494, the reading is: *rnam par shes*.

[553] G reads *la* but seems to have ས below ལ written in much smaller size. This makes it quite difficult to decipher. If this is the case, it may represent a later correction.

par 'das te | ci yang med do snyam nas[554] **ci yang med pa'i skye mched bsgrubs te gnas so** zhes bya ba gsungs pa ni |[555] de rnam shes mtha' yas skye mched las bskyod cing rnam par shes pa las gzhan pa'i[556] dmigs pa ci dang yang ldan pa | gzugs can nam | gzugs can ma yin pa[557] yongs su tshol[558] bar **(ZT 429, 1)** byed pa na[559] ma rnyed[560] de | des dmigs pa de ma rnyed pa[561] na | rnam **(D 173a1)** shes mtha' yas skye mched kyi dgnos gzhi nyer bsdogs dang bcas pa las yang dag par 'das te | dmigs pa gzhan ci yang med do zhes[562] mos par byed cing | de ci yang med pa'i 'du shes kho na la mos par 'gyur te | des 'du shes la mos pa de lan mang du byas pa'i rgyus |[563] ci yang med pa'i skye mched kyi nyer bsdogs las yang dag par 'das te | sbyor ba mthar thug pa'i bar du yid la byas[564] pas[565] | sbyor ba mthar thug pa'i 'bras bu'i[566] dngos gzhi la[567] snyoms par 'jug par[568] byed pas na | de'i phyir **de rnam pa thams cad du rnam shes mtha' yas skye mched las yang dag par 'das te** |[569] **ci yang med do**[570] **snyam nas | ci yang med pa'i skye mched bsgrubs te gnas so** zhes bya ba gsungs so | |

3.28.3.8.0. (P 208b6; G 249a3; N 185a6; D 173a3; C 179a3; ZT 429, 10)[571] **de rnam pa tham cad du ci yang med pa'i skye mched las yang dag par 'das nas**[572] **| 'du shes med 'du shes med min skye mched bsgrubs te gnas so** zhes bya ba gsungs

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554 In the parallel passage at MVyut # 1494, the reading is: *ci yang med do zhes.*

555 P, G, N omit: | .

556 The shape of འི in D-Taipei is rather irregular (because of faulty printing or copy?). In D-Tokyo and D-TBRC, its is regular and clearly legible.

557 Cf. note 226 to Engl. tr.

558 C: *chol.* ZT has no note.

559 If the Skt. MS used by the Tibetan translators team was identical with the extant one, *yong su tshol bar byed pa na* must stand for Skt. *samanveṣamāṇo*. In passage 3.28.2.1.2.6. above, *yong su tshol bar byed do* translates *paryeṣate*. Cf. also YoBh-D, s.v., *yong su tshol bar byed pa* (given as equivalent of *pari-ā-√iṣ: paryeṣate* and *paryeṣṭi*).

560 G: *rnye* (or: *rnya*—the vocalic marker is barely visble partly due to the subscript of the letter on the line above).

561 P, G, N omit: *pa.*

562 Tib. *zhes* suggests *iti.* See note 309 to Skt. crit. ed.

563 D, C, ZT omit: | .

564 D, C: *byes* (probably an error for *byed* or *byas*). ZT has no note, though it reads: *byas* (tacit emendation?). The usual term in the YoBh for both *manaskāra* and *manasikāra* is *yid la byed pa* (cf. YoBh-D, s.v.), but here as well as in passage 3.28.3.8.3. below, we find: *yid la byas pa.* Cf. TSD, s.v., which records *byas* as equivalent for °*kāra* (in the *Bodhicaryāvatāra*).

565 Tib.: 'by means of the contemplation[s] up to the culmination of the practice'. See passage 3.28.3.6.2. and note 548 above.

566 Tib. (as well as Ch.) appears to presuppose: *prayoganiṣṭhāphalaṁ.* Cf. note 312 to Skt. crit. ed.

567 P, G, N: *las.*

568 P, G, N omit: *'jug par.*

569 D, C, ZT omit: | .

570 G uses abbreviated spelling: མདོ (vocalic marker above *do* is not clear).

571 There is no direct parallel for this passage in Skt. and Ch., though the entire citation (omitting only *sa*) is found at the end of passage 3.28.3.8.3. below. Cf. also passages 3.28.3.1.0., 3.28.3.2.0., 3.28.3.3.0., 3.28.3.4.0., 3.28.3.5.0., and 3.28.3.6.0. above.

572 G: *na.*

pa de la |

3.28.3.8.1a.[573] **(P 208b7; G 249a4; N 185a7; D 173a4; C 179a4; ZT 429, 12) de rnam pa thams cad du ci yang med pa'i**[574] **skye mched las yang dag par 'das nas**[575] zhes bya ba ni | de ci yang med pa'i skye mched las bskyod cing | ci yang med pa'i skye mched kyi 'du shes la rags par 'du shes shing | nyes dmigs su 'du shes pas ci yang med pa'i skye mched kyi 'du shes las zlog[576] par byed pas na | de'i phyir **de rnam pa thams cad du ci yang med pa'i skye mched (P 209a1) las yang dag par 'das nas** zhes bya ba gsungs so | |

3.28.3.8.1b. (P 209a1; G 249a6; N 185b2; D 173a5; C 179a5; ZT 429, 18) 'du shes med ces bya ba ni | de sngon ci yang med pa'i skye mched la[577] snyoms par 'jug pa'i tshe na ni |[578] ci yang gi 'du shes las yang dag par 'das la | da[579] ltar ni ci yang med pa'i 'du shes las yang dag par 'das pas na |[580] de'i phyir **'du shes med** ces bya ba gsungs te[581] | 'di lta ste | ci yang **(ZT 430, 1)** gi 'du shes dang | ci yang med pa'i 'du shes med pa la bya'o | |[582]

3.28.3.8.2. (P 209a3; G 249b1; N 185b3; D 173a7; C 179a6; ZT 430, 1) 'du shes med min zhes bya ba ni | de'i 'du shes 'di lta ste | dper na |[583] 'du shes med pa 'am |[584] 'gog pa'i snyoms par 'jug pa dag gi ltar rnam pa thams cad kyi thams cad du 'gags pa ma yin te | 'du shes de phra zhing dmigs pa la mtshan ma med par 'jug pa kho **(D 173b1)** na yin pas na | de'i phyir **'du shes med min** zhes bya ba[585] gsungs so | |

3.28.3.8.3. (P 209a4; G 249b3; N 185b4; D 173b1; C 179b1; ZT 430, 6) skye mched bsgrubs te gnas so[586] zhes bya ba ni | de de ltar skye mched de la[587] mos par byed pa na | ci yang med pa'i skye mched kyi[588] dngos[589] gzhi nyer bsdogs[590] dang

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573 In Skt. and Ch. there seems to be only one gloss (at least judging from the occurrence of *tenāha* and 是故說言 respectively) of what in Tib. clearly represents two glosses. For convenience's sake, I have divided the Skt. and Ch. gloss into two paragraphs, the first one corresponding to Tib. 3.28.3.8.1a. and the second to 3.28.3.8.1b. A different Skt. MS reading cannot be ruled out, but is is also possible that the Tib. team decided to do a more assertive editorial intervention here.

574 P, G, N omit: *pa'i*.

575 This corresponds to *sa sarvaśa ākiṁcanyāyatanaṁ samatikramya*, which Skt. and Ch. do not quote in this gloss.

576 P, G, N: *bzlog*.

577 D-Tokyo: *la*; D-Taipei, D-TBRC: *pa*.

578 D, C, ZT omit: | .

579 N: *de*. ZT has no note.

580 ZT: 〒 .

581 N: *to*. ZT has no note.

582 D: 〒 | .

583 D, C, ZT omit: | .

584 ZT: 〒 .

585 P, G, N omit: *bya ba*.

586 At the end of this passage, Tib., like the original Skt., contains the entire canonical formula. Here, however, only *āyatanam upasampadya viharati* (which is the part actually commented upon in this gloss) is cited. This probably represents an editorial attempt of the Tibetan team to bring more coherence to the passage.

587 P, N: *skye mched las*. G omits *de* (like P, N) but reads *la* (as D, C, ZT).

588 P, G, N: *kyis*.

bcas pa las yang dag par 'das shing | 'du shes med 'du shes med min skye mched nyer bsdogs[591] dang bcas pas[592] |[593] sbyor ba mthar thug pa'i bar du yid la byas pas[594] | sbyor ba mthar thug pa'i 'bras bu'i dgnos gzhi la snyoms par 'jug par byed pas na | de'i phyir **de[595] rnam pa tham cad du ci yang med pa'i skye mched las[596] yang dag par 'das nas | 'du shes med 'du shes med min skye mched bsgrubs te gnas so** zhes[597] bya ba gsungs so | |

3.28.3.9. (P 209a7; G 249b5; N 185b6; D 173b3; C 179b3; ZT 430, 14[598]) de la bsam gtan rnams[599] la snyoms par 'jug pa'i tshe na ni | lus Sa'i-'og-tu 'bying[600] bar snang ba lta bu'i rtags 'byung ngo[601] | | gzugs med pa dag la snyoms par 'jug pa'i tshe na ni | lus nam mkha'[602] la 'phar[603] ba ltar snang ba'i[604] rtags 'byung te | de dag la[605] zhi gnas kyi rnam pas btang snyoms su gzhag na[606] yang dag pa'i rab **(P 209b1)** tu sbyor ba yin no | |

3.28.4.1. (P 209b1; G 250a1; N 186a1; D 173b4; C 179b4; ZT 430, 18) de la

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589 In C microfiche, ས (?) is barely visible.

590 P: *nyer bsdogs pa*. ZT collation note 4 (p. 517) records the extra *pa* as being the reading of both P and N. My copy of N, however, clearly omits it, and so does G.

591 P, G, N: *nyer bsdogs pa*.

592 P, G, N: *pa*. Tib. suggests: *naivasaṁjñānāsaṁjñāyatanaṁ sasāmantakaṁ*. See also note 594 below.

593 P: 〒. D, C, ZT omit: |.

594 Tib.: 'by means of the station of neither ideation nor non-ideation with [its] liminal attainment, by means of the contemplation[s] up to the culmination of the practice'. Both phrases seem to modify the main verb of the following sentence. In Skt., *naivasaṁjñānāsaṁjñāyatanasāmantakaṁ* is in accusative and functions as a direct object of *samatikramya*. Cf. Ch. which also suggests a structure similar to Skt.

595 Tib. *de* has no equivalent in Skt.

596 D, C, ZT: *la*.

597 The vocalic mark ` of ཞེས་ in P seems to lack (or is unclear in the reproduction?).

598 The editors of ZT begin a paragraph here and continue into (what I consider to be) the next two sections without opening new paragraphs for them. The implication is, I believe, that they consider this passage as belonging to the section on the two attainments without mental activity. Cf. also note 329 in Skt. crit. ed. as well as note 233 to Engl. ed.

599 P, G, N omit: *rnams*.

600 C: *'og tu 'bying sa*. ZT has no note.

601 Tib.: 'there arises a mark as if the body appears to sink into Rāsatala'. Tib. *sa'i 'og tu* seems to be an explicative rendering for *Rasātala* = 'the underground [world]', which also covers the meaning of *adho*. Tib. *snang ba* most likely translates °*saṁprakhyāna*°, though its syntactic position in Skt. is slightly different. (A rendering perfectly corresponding the Skt. syntax would have been: **lus Sa'i-'og-tu 'bying ba lta bur snang ba'i rtags byung ngo*). The overall meaning of the original is, however, well conveyed. See also the parallel construction below.

602 G, N use abbreviated spelling: ནམཁའ.

603 C: *phar*. The word, which occurs at the beginning of the line, is preceeded by five upper dots (quite unusual in this position—is this a trace of the omission of the prefixed འ ?).

604 See note 601 above.

605 Tib. has plural marker: 'in these [, i.e. in the absorptions and immaterial attainments]'.

606 Tib. seems to presuppose °*adhyupekṣaṇe* rather than extant Skt. °*adhyupekṣaṇāt*.

sems med pa'i snyoms par 'jug pa ni[607] rnam pa gnyis te | 'du shes med pa'i snyoms par 'jug pa dang |[608] 'gog pa'i snyoms par 'jug pa'o | | de la 'du shes med pa'i snyoms par **(ZT 431, 1)** 'jug pa la ni < | >[609] so so'i skye bo kho na snyoms par 'jug par byed do | | 'gog[610] pa'i snyoms par 'jug pa la ni | 'phags pa kho na snyoms par 'jug par mdzad do | | [611] de la yid la byed pa rnam pa gnyis kyis na[612] | snyoms[613] par 'jug pa de gnyis la snyoms[614] par [615] 'jug par[616] 'gyur te | 'di lta ste |[617] 'du shes la mi phyogs pa'i yid la[618] byed pas ni | 'du shes med pa'i snyoms par 'jug pa la[619] snyoms par 'jug par byed do | | 'du shes med 'du shes med min skyed mched[620] las bskyod cing dmigs pa yang dag par 'gags pa'i yid la byed pas ni 'gog pa'i snyoms par 'jug pa la snyoms par[621] 'jug par byed do | |[622]

3.28.4.2. (P 209b4; G 250a5; N 186a4; D 173b7; G 179b7; ZT 431, 8) de la 'du shes ni nad do | | 'du shes ni 'bras so | | 'du shes ni zug rngu'o[623] | | 'di lta ste |[624] 'du shes med pa 'di ni zhi ba'o | | 'di ni gya nom pa'o zhes bya ba ni | 'du shes la mi **(D 174a1)** phyogs pa'i yid la byed pa yongs su bzung nas | 'du shes byung ngo cog la dran pa med pa dang | yid la byed pa med par byed pa ste |[625] des de bsgoms pa'i rgyus na | sbyor pa'i lam la ni sems dang bcas pa'i gnas skabs su 'gyur la | snyoms par zhugs ma thag tu ni sems 'byung bar mi 'gyur bas[626] |[627] de ltar nges par 'byung ba'i 'du shes

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[607] N: *na*. ZT has no note.

[608] D: 〒 .

[609] No Canon has *shad* here. I make the addition in view of the usage of *shad* by all Canons in the parallel sentence below.

[610] In N, the right side of the vocalic mark ˜ is unclear looking rather like ˋ (which would make the word here: *'geg*?). ZT has no note.

[611] In Tib. there is no equivalent for Skt. *saṁjñāvimukhena manaskāreṇa*.

[612] D, C, ZT: *kyi ni*.

[613] G seems to write final ས in very small size (looking like a horizontal stroke) under མ . Actually, starting with this word up to *'di* below, the text of G is written in smaller size (about half the size of the usual letters), probably reflecting an initial omission and later correction (similar to the cases described in notes 538 and 635).

[614] G seems to write the postsuffixed ས in very small size under མ .

[615] G writes ར in very small size under པ .

[616] G writes ར in very small size under པ .

[617] N: | |.

[618] G: final ད of *yid* and ལ are written in much smaller size (later correction?).

[619] P, G, N omit: *snyoms par 'jug pa la*.

[620] Tib.: '<u>station of</u> neither ideation nor non-ideation'. Skt. does not contain *āyatana* (though it most probably presupposes it). Cf. Ch. 處, too.

[621] P, G, N omit: *snyoms par*.

[622] G: | (the end of the this sentence coincides with the end of the line).

[623] The word *zug rngu* means 'pain, aching, uneasiness'. In this figurative sense, it frequently renders Skt. *śalya* (see TSD, s.v.; BTsh, s.v.).

[624] P: 〒 .

[625] N: | | .

[626] Tib. seems to take Skt. *iti* in a causal sense here (**iti hetoḥ*). Cf. next passage. See note 644 below as well as note 342 to Skt. crit. ed.

sngon du btang ba yid la byed pas | dge rgyas kyi 'dod chags dang bral la[628] | 'bras bu che ba dag gi 'dod chags dang ma[629] bral ba'i sems dang | sems las byung ba'i chos rnams[630] 'gog[631] pa gang yin pa de ni[632] | 'du shes med pa'i snyoms par 'jug pa zhes bya ste | de ni de ltar 'thob par 'gyur ro | |

3.28.4.3. (P 209b8; G 250b2; N 186a7; D 174a3; C 180a3; ZT 431, 19) de la 'du shes med 'du shes med min skye mched thob[633] pa'i 'phags pa mchog tu zhi ba'i gnas pas gnas par 'dod pa | 'du **(P 210a1)** shes med 'du shes med min skye mched las sems bskyod[634] par[635] byed cing |[636] de'i **(ZT 432, 1)** sems[637] de de las[638] bskyod pa na dmigs[639] pa mi rnyed de[640] |[641] ma rnyed na[642] 'gag[643] cing 'byung bar mi 'gyur ro snyam nas[644] |[645] de ltar ci yang med pa'i skye mched kyi 'dod chags dang bral ba'i slob pa'am[646] |[647] dgra bcom pa yang rung ste | gnas pa'i 'du shes sngon du btang ba'i yid la byed pas sems dang sems las byung ba'i chos[648] rnams 'gog pa gang yin pa de ni 'gog pa'i snyoms par 'jug pa zhes bya ste | de ni 'di ltar thob par 'gyur ro | |

3.28.5.1. (P 210a3; G 250b5; N 186b3; D 174a5; C 180a5; ZT 432, 7) de la bsam gtan la brten nas mngon par shes pa lnga mngon par 'grub par 'gyur te |[649] ji

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627 N: | | .

628 P, G, N: *bas*.

629 P, G, N omit: *ma*. ZT has no note.

630 D, C, ZT: *chos rnams su*.

631 N: *dgeg*. ZT has no note.

632 D-Taipei and D-TBRC read: *na*. All other Canons (including D-Tokyo) have: *ni*. ZT has no note.

633 P, G, N: *'thob*.

634 C: *bskyed*. ZT has no note.

635 Starting with this word up to *rnyed na* below, the text of G is written in smaller size (about half the size of the usual letters), probably reflecting an initial omission and later correction (similar to the cases described in notes 538 and 613 above).

636 D: 〒.

637 G uses the abbreviated spelling: `སེམས (cf. Scharlipp and Back 1996, 62).

638 G apparently writes ས (very indistinct) under ལ.

639 G apparently writes ས (very indistinct) under ག.

640 P, G, N: *do*.

641 P, N: | | . G is not clear (see note below).

642 In G microfiche, *rnyed de do* [followed by single or double *shad*?] *ma rnyed na* is hardly legible.

643 G: *gag'* (or: *'gag'*?; microfiche does not show clearly whether there is an prefixed འ).

644 Tib. seems to take Skt. *iti* here as closing a quotation. Cf. previous passage. See note 626 above as well as note 342 to Skt. crit. ed.

645 G, N: | | . (P has single *shad* but this coincides with the end of the line.)

646 P, G, N, C spell: པའམ (with *tsheg* after *pa*). I shall not mention this detail for every occurrence below, but the tendency seems to be that P, G, N, and C use the upper dot (*tsheg*) before *(a)m*, while D and ZT spell without it.

647 D, C, ZT omit: | .

648 G: *ba'i chos,* written in much smaller size.

649 C: 〒 .

ltar 'grub ce na | 'di lta ste |[650] bsam gtan pa bsam gtan yongs su dag pa thob pa de[651] |[652] bsam gtan yongs su dag pa de la brten nas |[653] des 'di lta ste | rdzu 'phrul gyi yul lam | sngon gyi gnas rjes su dran pa'am |[654] lha'i rna[655] ba'am | 'chi[656] 'pho dang skye ba shes pa'am | sems kyi rnam grangs shes pa las brtsams[657] te |[658] mngon par shes pa'i dbang du byas pa'i chos thos[659] pa dang | bzung ba dang | kun chub par byas pa gang yin pa de nyid mnyam par gzhag pa'i sa pa'i yid la byed pas[660] yid la byed pa[661] na[662] | don so so[663] yang dag par rig pa dang | chos so so yang dag par rig par 'gyur te | don so so yang **(D 174b1)** dag par rig pa dang | chos so so yang dag par rig par gyur pa des[664] | de lta de ltar sems mngon par 'dus byas shing lan mang[665] du byas pa'i rgyus na | de'i bsgom[666] pa'i 'bras bu mngon par shes pa lnga 'byung bar 'gyur ba'i dus kyang yod |[667] skabs kyang yod par 'gyur ro | |

3.28.5.2.1. (P 210a8; G 251a3; N 186b7; D 174b1; C 180b2; ZT 432, 19) gzhan yang de ltar don so so yang dag par rig pa dang | chos so so yang dag par **(ZT 433, 1)** rig par gyur pa de[668] | mngon par shes pa thams cad mngon bsgrub[669] pa'i phyir 'du shes rnam pa bcu gnyis **(P 210b1)** bsgom[670] par byed de | 'di lta ste | yang ba'i 'du shes dang | 'jam pa'i 'du shes dang | nam mkha'i[671] khams kyi 'du shes dang | sems dang lus[672] phrad pa'i 'du shes dang | mos pa'i 'du shes dang | sngon spyad pa nyams su

650 P: 〒 .

651 P, G, N: *dag pa thob ste.*

652 D, C, ZT omit: | .

653 D, C, ZT omit: | .

654 ZT: 〒 .

655 P, G, N: *snang.*

656 C microfiche is not clear. It looks rather like: *'ci* (?).

657 In G, final ས seems to be written as a tiny horizontal stroke (barely distinct) under མ , apparently for lack of space since the word occurs at end of the line.

658 G, D: 〒 .

659 P, G, N: *thob.*

660 N: *pa.*

661 P, G, N: *pas.*

662 In C, *na* seems to be incompletely printed. Its shape can hardly be ascertain, though there is space between *pa* and the *shad*, and some trace of ink can be seen.

663 G, N: *sor.*

664 Tib. seems to take Skt. *tasya* as subjective genitive with *bahulīkāra*°, and *abhisaṁskurvataḥ* appears to be construed as implying a causal nuance and rendered accordingly.

665 G omits: *mang.*

666 D, C, ZT: *bsgoms.*

667 N, D, C, ZT omit: | .

668 Tib. suggests here the presence of an extra *sa*, i.e., Skt. * *api ca sa tathārthapratisaṁvedī dharmapratisaṁvedī.*

669 P, G, N: *bsgrubs.*

670 D, C, ZT: *sgom.*

671 G and N use the abbreviated spelling: ནམྑའི .

672 The order in Tib. is the reverse of the Skt. *kāyacittasamavadhānasaṁjñām*, but it should be noted that the latter also reads *cittakāyasamavadhānasaṁjñā* in passage 3.28.5.2.5. below.

myong ba'i go rim[673] rjes su dran pa'i 'du shes dang | rnam pa sna tshogs[674] 'dus pa'i sgra skad kyi 'du shes dang | snang ba'i gzugs kyi mtshan ma'i 'du shes[675] dang | nyon mongs pas byas pa'i gzugs rnam par 'gyur ba'i 'du shes dang | rnam par thar pa'i 'du shes dang | zil gyis gnon pa'i skye mched kyi 'du shes dang | zad par gyi skye mched kyi 'du shes so | |

3.28.5.2.2. (P 210b3; G 251a6; N 187a3; D 174b4; C 180b4; ZT 433, 9) de la yang ba'i 'du shes ni |[676] 'du shes gang[677] gis bdag nyid kyi lus[678] 'di lta ste |[679] dper na shing bal gyi 'dab bam[680] | ras bal gyi 'dab bam[681] | rlung gi dkyil 'khor ltar yang bar mos par byed pa ste | de de ltar[682] mos par byed pa na | mos pa las byung ba kho na'i yid la byed pas bdag nyid kyi lus 'di lta ste | khri'i steng nas khri'u'i[683] steng du'am | khri'u'i[684] steng nas khri'i steng du'am | de bzhin du khri'i steng nas rtsva[685] bting ba'i steng du'am | rtsva[686] bting ba'i steng nas khri'i steng[687] de dang de dag tu[688] 'dong[689] bar byed do | |

3.28.5.2.3. (P 210b6; G 251b3; N 187a5; D 174b6; C 180b6; ZT 433, 16) de la 'jam pa'i 'du shes ni[690] | 'du shes gang gis bdag nyid kyi lus[691] 'di lta ste | dper na |[692] shing bal lam | srin bal lam | dar[693] ltar 'jam par mos par byed pa ste | de ltar na[694] 'jam[695] pa'i 'du shes 'di ni |[696] yang ba'i 'du shes gso bar byed pa dang | rjes

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[673] D, C, ZT: *rims*. ZT has no note. For, *rim/rims*, see also note 312 above.

[674] N: *chogs*. ZT has no note.

[675] G apparently abbreviates *shes* (which occurs at end of the line) by writing ས as a horizontal stroke under ཤེ (making the letter look rather like ཤྲེ).

[676] D, C, ZT omit: | .

[677] P, G, N: *'du shes gang gang*.

[678] Tib.: 'his own body'. See note 262 to Engl. tr. Cf. also note 691 below.

[679] D, C, ZT omit: | .

[680] D, C, ZT: *'da' ba'am*. The latter reading is also a possibility. According to the BTsh (s.v.), *'da' ba* (actually homnym with the verb 'to go beyond', etc.) is defined as *shing bal dang bal sogs zhib mor bsed pa'i leb mo* 'balls of cotton, wool, etc. minutely sorted out [/plucked?]' (cf. 团, the Ch. rendering for 'balls' in the BTsh entry).

[681] D, C, ZT: *'da' ba'am*.

[682] In G, there is a blank with a stain (trace of an erasure?) between this and the following letter.

[683] P, G, N: *khri'u*.

[684] P: *khri'i'u* (spelling with *tsheg* between *'i* and *'u*). N, G: *khri'u*. In G, between *khri* and *'u*, there is a space larger than the usual distance between the letters of the same word, but there appears to be no trace of ink or erasure.

[685] P, G, N: *rtsa*. ZT has no note.

[686] P, G, N: *rtsa*. ZT has no note.

[687] In C, there is a blank containing 13 upper dots between *khri'i steng*.

[688] See note 373 to Skt. crit. ed.

[689] P, G, N: *gtong*.

[690] P, G, N: *dang*.

[691] Here, the compound *bdag nyid kyi lus* translates *kāyam*. The same *bdag nyid kyi lus* renders above *ātmānam* (see also note 678 above as well as note 262 to Engl. tr.).

[692] P, G, N omit: | .

[693] P, G: *da*. N: *de*. According to ZT (n. 10 to p. 433), both P and N read: *da*, but (at least my photocopy of) N clearly reads: *de*.

[694] P, G, N omit: *na*.

su 'dzin par byed pa yin pas des rjes su zin na yang ba'i 'du shes kyang[697] 'phel[698] zhing rgyas pa dang |[699] yangs par 'gyur ro | |

3.28.5.2.4. (P 210b7; G 251b4; N 187a6; D 174b7; C 180b7; ZT 433, 21) de la nam mkha'i[700] khams kyi 'du shes ni | **(D 175a1; ZT 434, 1)** 'du shes gang gis bdag nyid kyi lus yang ba nyid dang | 'jam pa nyid du mos par byas nas | gal te[701] gang du 'gro 'dod pa'i bar de na[702] 'gro ba la bar chad byed[703] pa'i gzugs kyi rnam pas **(P 211a1)** chod[704] pa de la[705] mos pa las byung ba kho na'i[706] yid la byed pas nam mkhar[707] mos par[708] byed pa'o | |

3.28.5.2.5. (P 211a1; G 251b6; N 187a7; D 175a2; C 181a2; ZT 434, 4) de la sems dang lus phrad pa'i 'du shes ni | 'du shes gang gis[709] sems la lus gnas par gtod pa dang | lus la sems gnas par gtod par byed pa ste[710] | des ni de'i lus shin tu yang ba dang | shin tu 'jam pa dang | shin tu las su rung ba dang | shin tu 'od gsal ba dang | sems kyi rjes su 'gro ba dang |[711] sems dang 'brel ba dang | sems la rten[712] cing 'jug par 'gyur ro | |

3.28.5.2.6.1. (P 211a3; G 252a2; N 187b2; D 175a3; C 183a3; ZT 434, 9) de la mos pa'i 'du shes ni | 'du shes gang gis rgyang ring po la thag nye ba dang | thag nye ba la rgyang ring po dang | phra mo la rags pa dang |[713] rags pa la phra mo dang | sa la chu dang[714] | chu la sa dang | de bzhin du 'byung ba chen po re re zhing[715] gcig la gcig 'khrul[716] bar rgya cher mos par byed pa dang[717] | de bzhin du sprul pa gzugs sprul pa dang | sgra sprul pa {*dang* |[718] *sprul pa'i sgra*}[719] la mos par byed pa ste |

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695 D (Tokyo, Taipei, and TBRC): *'dzam*. ZT (which reads: *'jam*) has no note.
696 D, C, ZT omit: | .
697 Tib. suggests: *<u>*api*</u>.
698 G seems to read: *'pel* (but G often writes the inner stroke of ཕ very thin, which is quite difficult to distinguish in a facsimile reproduction).
699 N: | | . D, C, ZT omit: | .
700 G and N use abbreviated spelling: ནམྑའི་ .
701 P, G, N read *gang ste* instead of *gal te*.
702 P, G, N: *ni*.
703 P, G, N omit: *byed*.
704 P, G, N: *mchod*.
705 P, G, N: | .
706 Tib. suggests: *<u>*eva*</u>. See note 387 to Skt. crit. ed.
707 G and N use abbreviated spelling: ནམྑར་ .
708 D-Taipei, D-TBRC: | . D-Tokyo omits: | .
709 P, G, N: *gi*.
710 In Tib. the order is different from Skt. and Ch.: first the body is made to fuse into the mind, and then the mind into the body.
711 P: 〒 .
712 P, G, N: *brten*.
713 P: 〒 .
714 N: *da nga*. ZT has no note.
715 D, C, ZT: *yang*.
716 N has two upper dots after *khrul*.
717 For the Tib. rendering of this sentence, see note 269 to Engl. tr.
718 P: 〒 .

3.28.5.2.6.2. (P 211a5; G 252a3; N 187b3; D 175a4; C 181a4; ZT 434, 15) 'du shes rnam pa lnga po de dag bsgoms[720] shing yongs su grub pa dag gis[721] [722] rdzu 'phrul[723] gyi yul rnam[724] pa du ma nyams su myong bar 'gyur te | 'di lta ste | sprul ba la mos pa'i 'du shes kyis[725] ni[726] bdag nyid gcig tu gyur nas |[727] mang por 'gyur bar[728] ston par byed do | | 'di lta ste | sprul pa la[729] sdud pa la mos par byed[730] pa'i 'du shes kyis ni bdag nyid mang por bstan[731] nas |[732] gcig tu 'gyur bar ston par byed do | |[733] 'di lta ste | yang ba dang |[734] 'jam pa dang | nam mkha'i[735] khams dang | sems dang lus phrad pa'i 'du shes kyis yongs su zin par mos pa'i **(ZT 435, 1)** 'du shes kyis ni | lus kyis thogs pa med par rtsig pa la yang thad kar 'gro ba dang[736] |[737] ra ba la yang thad kar 'gro ba dang | ri[738] la yang thad[739] kar 'gro ba[740] dang[741] | sa la yang 'di lta ste | dper na chu la bya ba bzhin du steng du 'byung[742] ba dang | bye'u zul[743] byed pa dang |

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719 The repetition, which has no Skt. equivalent and is semantically unnecessary, seems to point to an early corrupt transmission inherited in all Canons.

720 G spells *bsgoms* with the postsuffixed ས written as a horizontal stroke under མ. The letter occurs at the end of the line and lack of space may be the main cause for such a spelling.

721 Tib. seems to construe: **bhāvitābhiḥ pariniṣpannābhir*. See note 394 to Skt. crit. ed.

722 P, G, N: | .

723 G: *'prul.*

724 In C, the lower part of རྣ in *rnam* is not legible (due to faulty printing or wrongly carved character?).

725 P, G, N: *kyi.*

726 P, G, N omit: *ni.*

727 D, C, ZT omit: | .

728 N: *ba.*

729 D, C, ZT omit: *la.*

730 P: *byad* (it is, however, possible that the vocalic marker ` is illegible in the modern reproduction). ZT has no note.

731 D, C, ZT: *bsten.*

732 D, C, ZT omit: | .

733 ZT: 〒 | .

734 P, G, N omit: *yang ba dang* |.

735 G and N use the abbreviated spelling: ནམཁའི .

736 P, G, N omit: *ba dang*. In N, there is a blank space (unmarked by upper dots) amounting to almost two letters between *'gro* and | .

737 G: | | .

738 P reproduction does not show *ri* clearly.

739 P reproduction does not show *thad* clearly.

740 Tib. repeats *'gro ba* = *gacchati* after each item.

741 The order of the last two items in Tib. is the reverse of Skt.

742 P, G, N: *byung.*

743 Tib. *bye'u zul* appears to stand here for *nimajjana*. We see the same form at MVyut # 222 (= Körös ed. vol. 2, p. 260, # 12). However, the parallel passage in the Tib. translation of the SaṅghBh (D *Dul ba* vol. Nga 31b2, corresponding to Skt. SaṅghBh vol. 2, p. 246, l. 19) reads *byi'u zul*. BTsh, s.v., defines *byi'u zul* as the old word for *thim nyams dang* | *'dzul nyams* 'to sink [/diassapear] and dive [/glide]' (Ch. equivalents: 沒入，沉入，陷入). Apart from this ŚrBh passage, the Mvyut entry, and YoBh-D s.vv. *nimajjana* and *bye'u zul* (the YoBh-D could,

(P 211b1) chu la yang 'di lta ste | dper na[744] sa la bya ba[745] bzhin du mi nub par rgyun phyogs[746] su 'gro ba[747] dang | nam mkha'[748] la **(D 175b1)** 'di lta ste | dper na[749] 'dab chags bya[750] bzhin du skyil mo krung[751] gis[752] 'gro ba[753] dang | nyi ma dang zla ba 'di ltar rdzu 'phrul[754] che ba | 'di ltar mthu che ba[755] | 'di ltar gzi brjid che ba[756] 'di gnyis la yang lag pas 'dzin[757] cing | kun tu nyug par byed pa dang | tshangs pa'i 'jig rten gyi bar du lus kyis[758] dbang sgyur[759] bar byed pa de dag thams cad ci rigs par byed par rig par bya'o | |

de la tshangs pa'i 'jig rten gyi[760] bar du[761] lus kyis[762] dbang[763] sgyur[764] ba ni rnam pa gnyis te | 'gro bas dbang sgyur[765] bar byed pa dang | tshangs pa'i 'jig rten man chad kyi 'byung ba chen po bzhi dang | rgyur byas pa'i gzugs rnams la[766] ji ltar 'dod pa

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however, be based only on our ŚrBh occurrence!), I could not find the compound *bye'u zul* with this sense in other texts or lexicographical sources. I hesitate whether to take *bye'u zul* as a (rare?) variant for *byi'u zul* or simply a mistaken form.

[744] P, G, N: | .

[745] C has a vertical stroke (a *shad*?) after *ba*.

[746] G: *pyogs*.

[747] Tib. suggests: *sroto* (acc.) *gacchati* (or: *srotasi* (loc.) *gacchati*). Cf. Tib. *rgun phyogs su 'gro ba* rendering Skt. *anusroto gāminīnām* (see AKBh Index, vol. 3, p.42).

[748] G and N use abbreviated spelling: ནམཁའ .

[749] P, G, N: | .

[750] P, G, N omit: *bya*.

[751] G: *dkrung*.

[752] P, G, N: *du*.

[753] Tib. suggests: *gacchati* (or *krāmati*?) rather than Skt. *ākramati*. Cf. also Ch. 騰颺.

[754] G: *'prul*.

[755] P, G, N: *bas*.

[756] Tib.: '[of] such glory [/brightness/beauty].' MVyut (# 227) (=Körös ed. vol. 2, p. 260, # 17) also contains the same three attributes, the last one corresponding to Skt. *mahaujaskau*. It is quite possible the MS used by the Tibetan translation team contained an extra word. This may have been *mahaujaskau*, but it should be noted that *gzi brjid* also renders *tejas* (therefore, here: **mahātejasau*). Furthermore, *evam maharddhikāv evam mahānubhāvau* at SaṅghBh vol. 2, p. 246, l. 22 (I follow Gnoli's spelling), is rendered into Tib. as *'di ltar rdzu 'phrul che ba | 'di ltar gzi brjed che ba* (D *Dul ba* vol. Nga 31b3). Cf. Ch. tr. of our ŚrBh passage which, like Skt., contains only two attributes.

[757] The nuance suggested by Tib. is that of 'grabbing' rather than 'rubbing' or 'touching'. See Engl. tr. of this passage.

[758] P, G, N: *kyi*.

[759] P, G, N: *bskur*.

[760] P, G, N: *gyis*.

[761] In P reproduction, *du* is not legible. G omits: *du*.

[762] P, G, N: *kyi*.

[763] P: *dbang bu*.

[764] P: *skur*. G, N: *bskur*.

[765] P, G, N: *bskur*.

[766] D (all reproductions) and ZT read: *pa*. Here, C reads: *la*, together with P, G, N. The collation note in ZT does not, however, mention this reading in C.

Tib. does not appear to contain the equivalent of Skt. *tadekatyasya*. In the YoBh, *ekatya* is translated as *kha cig* or *la la* (YoBh-D, s.v.; cf. also TSD, s.v. and AKBh which uses *la la* for

bzhin du mos pas dbang sgyur bar byed pa'o[767] | |

3.28.5.2.7. (P 211b4; G 252b4; N 188a2; D 175b3; C 181b3; ZT 435, 14) de la sngon spyad pa nyams su myong ba'i go rim[768] rjes su dran pa'i 'du shes ni | 'du shes[769] gang gis gzhon nu'i gnas skabs nas bzung ste | de la de'i dran pa[770] 'jug cing mi brjed par byed pa dang | gang du de song ba dang | 'greng ba dang | 'dug pa dang | nyal ba dang | sngon nyams su myong ba'i spyod pa rags pa rags pa go rim[771] ma 'khrugs shing thod rgal du ma gyur pa[772] thams cad rgya cher yang dag par rjes su dran zhing yang dag par rab tu shes pa[773] ste | de[774] goms par byas pa'i[775] rgyus bsgoms[776] pa'i 'bras bu sngon gyi gnas rnam pa du ma rnam pa dang bcas[777] yul phyogs dang **(ZT 436, 1)** bcas pa'i[778] bar du rgya cher[779] dag par rjes su dran no | |

3.28.5.2.8. (P 211b7; G 253a1; N 188a5; D 175b5; C 181b5; ZT 436, 1) de la rnam pa sna tshogs 'dus pa'i sgra skad kyi 'du shes ni grong ngam |[780] grong rdal lam | bzo sbyangs kyi gnas[781] sam | 'dren ma'i[782] nang ngam | 'khor gyi nang ngam | khang khyim chu zheng gab pa'am | gnas khang gang du skye bo'i tshogs rnam pa sna tshogs 'dus te |[783] 'khod pa de dag gi[784] sgra skad 'dren ma[785] sna tshogs **(P 212a1)** 'byung ba gang yin pa ste |[786] de ni klag cor[787] gyi sgra zhes kyang bya'o | |

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ekatya). It is conceivable that an extra *la* was omitted at an early stage in the MS transmission and the original Tib. rendering was **rnams la la*.

767 Tib. repeats the equivalent of Skt. *vaśe vartayati*.

768 D, C, ZT: *rims*. ZT has no note. For, *rim/rims*, see also note 312 above.

769 P, G, N: *de 'du shes*.

770 D, C, ZT: *pas*. One would rather expect *par* here, but this is not attested in any Canon.

771 D, C, ZT: *rims*. ZT has no note. For, *rim/rims*, see also note 312 above.

772 Tib. takes the adverbial expressions *audārikaudārikatayānuparipaṭikayā avyutkramaṇikayā* (abstract nouns in instrumental) as appositions to *spyod pa* = *caryām*. See also note 417 to Skt. crit. ed.

773 Tib. suggests: *samprajānati* (or: *samyak prajānati*?).

774 Tib. suggests **sa* rather than *tasyā*.

775 Tib. rather suggests: **bhāvita* (cf. TSD, s.v.). Note also that Tib. *goms pa* usually renders Skt. *abhyāsa*.

776 P, G, N: *bsgom*.

777 P, G, N: | .

778 Tib. *yul phyogs dang bcas pa* suggests **sa-deśaṁ* 'with the place' rather than Skt. *soddeśaṁ*. The latter is confirmed by Ch. and attested in the canonical formula (see also Buddhaghosa's gloss, which is quoted in note 283 to Engl. tr.) and its later citations in Skt. sources. The same *yul phyogs dang bcas pa* appears, however, at MVyut # 229 (= Körös ed. § CLXXX, # 19) also as equivalent of *soddeśaṁ*. (Was YoBh, including our ŚrBh, one of the source of the MVyut?)

779 In P reproduction, *ra* is not legible.

780 P, G, N omit: | .

781 Tib. *bzo sbyangs kyi gnas* translates Skt. *śreṇyāṁ* (probably construed in the sense of 'guild') as 'places of [people] trained [in] crafts'. For *bzo sbyangs* rendering *śreṇi* or *śreṇya*, see TSD, s.v.

782 P, G, N: *pa'i*.

783 D, C, ZT omit: | .

784 P, G, N omit: *gi*.

785 P, G, N: *pa*.

786 G, ZT: ╤ .

787 P, G, N has *blag chor* instead of *klag cor*. P reproduction does not show clearly the

yang na chu klung chen po ’bab pa’i sgra yang rung ste | de la ’du shes bsgom pa gang yin pa’i mtshan ma bzung nas [788] |[789] mnyam par bzhag[790] pa’i sa pa’i yid la byed pa des[791] [792] dbus dang | mtha’ ’khob[793] pa dang[794] | lha dang |[795] mi’i sgra rgyang ring po[796] dang | thag nye ba dag la sems gtod par byed do[797] | | de[798] [799] lan mang du byas pa’i rgyus bsgoms[800] pa’i ’bras bu lha’i rna ba thob par ’gyur[801] **(D 176a1)** te |[802] des ni lha dang < | >[803] mi’i sgra rgyang ring po gang dag yin pa dang | thag nye ba gang dag yin pa rnams kyang thos par ’gyur ro | |[804]

3.28.5.2.9. (P 212a3; G 253a5; N 188b1; D 176a1; C 182a1; ZT 436, 13) de la snang ba’i gzugs kyi mtshan ma’i ’du shes ni |[805] snga ma bzhin du snang ba’i mtshan ma bzung nas | mthsan ma de nyid yid la byed pa dang | dge ba dang mi dge ba’i las byed pa la sogs pa bye[806] brag gis[807] sems can sna tshogs su gyur pa dag[808] las mtshan ma bzung nas | mthsan ma de nyid yid la byed pa gang yin pa de ni snang ba’i gzugs kyi mtshan ma’i ’du shes zhes bya[809] ste | de[810] goms[811] par byas pa’i rgyus bsgoms[812]

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subscribed ལ . C (microfiche not very clear) looks rather like: *glag cor* (?).

788 Tib.: ‘having grasped the characteristic of [that] which is the ideation cultivation’. See note 791 below.

789 ZT: 〒 .

790 N, D, C, ZT: *gzhag*. ZT has no note. Here, quite unusually, the N reading is similar with the D-C-ZT stemma.

791 Tib. *des* stands most probably for *yayā*, but syntactically it appears construed with *yid la byed pa*, i.e., quite differently from Skt. I would conjecture that the phrase stating with *de la ’du shes* is based upon a corrupt MS (or was misconstrued?). Looking at the extant Skt. text, one would expect something like: **de la mtshan ma bzung nas | ’du shes bsgom pa gang yin pa des mnyam par gzhag pa’i sa pa’i yid la byed pas dbus dang* | [...].

792 P (not very clear), G, N: | .

793 P, G, N: *khob*. ZT has no note.

794 Tib. *dbus dang | mtha’ ’khob pa* ‘central and border [areas]’, which seems to be an explanatory rendering of *āryānāryeṣu*. See note 286 to Engl. tr.

795 P, G, N omit: | .

796 D, C, ZT: *ring po dag*.

797 Tib.: ‘turns [/directs] [his] mind’. See also note 425 to Skt. crit. ed.

798 P, G, N has *de | de la* instead of *do | | de*.

799 Tib. lacks equivalent of Skt. *asyā*.

800 P, G, N: *bsgom*.

801 P, G, N: *gyur*.

802 D: 〒 .

803 P, G, N, D, C, ZT omit: | . Though all Canons omit the *shad*, this is a typical case requiring its usage. Cf. the similar occurrence above which is punctuated in D, C, ZT.

804 N: | . ZT: 〒 | .

805 G omits: | .

806 C: *byed*. ZT has no note.

807 D, C, ZT: *gi*.

808 Tib. translates Skt. *sattvavaicitrya* as: ‘diversified sentient beings’.

809 Tib. suggests here: **ucyate*. Cf. also Ch. 名.

810 P, G, N omit: *de*.

811 P (not very clear), G, N: *bsgoms*.

812 P, G, N: *bsgom*.

pa'i 'bras bu 'chi 'pho dang skye ba shes pa thob par 'gyur te | lha'i mig rnam par dag pa des ni lus zhig ste |[813] shi ba'i 'og tu bde 'gro mtho ris kyi 'jig rten du lha rnams kyi nang du skye bar 'gyur ro zhes[814] bya ba'i bar du rgya cher mthong bar 'gyur ro[815] | |

3.28.5.2.10. (P 212a6; G 253b2; N 188b4; D 176a3; C 182a3; ZT 436, 21) de la nyon[816] mongs pas byas pa'i gzugs **(ZT 437, 1)** rnam par 'gyur ba'i 'du shes ni |[817] 'du shes gang gis chags pa dang | zhe sdang dang |[818] rmongs pa dang | khro ba dang | khon du 'dzin pa dang[819] | 'chab pa dang | yongs su gdung ba dang | sgyu[820] dang | g.yo dang | ngo tsha med pa dang | khrel med pa la sogs pa nyon[821] mongs pa dang | nye ba'i nyon mongs pa kun nas dkris pa'i sems dang ldan pa'i sems can rnams kyi gzugs kyi gnas skabs la[822] nye bar rtog par byed cing yongs su gcod par byed **(P 212b1)** pa ste | chags par 'gyur ba'i[823] gzugs rnam par gyur pa'i gzugs kyi gnas skabs[824] ni[825] 'di lta bu yin te | 'di lta ste | dbang po rgod pa dang | dbang po 'dam bu ltar mtho[826] ba dang | bzhin 'dzum par byed pa yin no | | zhe sdang bar gyur pa'i gzugs rnam par gyur pa'i gzugs kyi gnas skabs ni 'di lta bu yin te[827] |[828] 'di lta ste | bzhin gyi mdog gyur pa dang | skad[829] 'dar 'dar por gyur pa dang | khro gnyer 'dus par gyur pa yin no | | rmongs par gyur pa'i[830] gzugs rnam pa gyur pa'i[831] gzugs kyi gnas skabs ni 'di lta bu yin te | 'di lta ste | lkugs[832] pa dang | don nges par brtags pa brda[833] mi phrad pa dang | phal pa'i tshig

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[813] D, C, ZT omit: | .

[814] P reproduction does not show ཞ clearly.

[815] Tib.: '[the ascetic] sees'. The verb is omitted in Skt. but appears in the canonical formula: (Pali) *passati* (DN I 82, 26) / (Skt.) *paśyati* (SaṅghBh 250, 6) (for more sources, see note 289 to Engl. tr.). Tib. includes this * *paśyati* in its citation. Cf. Ch. tr., too.

[816] P reproduction does not show *nyon* clearly.

[817] D: 〒 .

[818] P, G, N omit: | .

[819] P: *nang*. ZT has no note.

[820] P reproduction does not show *sgyu* clearly.

[821] P reproduction does not show ཉ clearly.

[822] P, G, N: | .

[823] D, C, ZT have *byed pa'i* instead of *'gyur ba'i*. Cf., however, *zhe sdang bar gyur pa/'gyur ba'i* and *rmongs par gyur pa/'gyur ba'i* below.

[824] P, G, N: *gnas skabs 'di*.

[825] Tib. *gzugs rnam par gyur pa'i gzugs kyi gnas skabs* renders Skt. *rūpāvasthā rūpavikṛtiḥ* as 'peculiar physical condition of [/consisting in a] specific change in physical appearance'.

[826] D, C, ZT: *mthong*.

[827] P, G, N: *no*.

[828] ZT: 〒. P, G, N: | | .

[829] P, G, N: *skad dar zer*.

[830] P, G, N have *'gyur ba'i* instead of *gyur pa'i*.

[831] P, G, N have *'gyur ba'i* instead of *gyur pa'i*.

[832] P, G: *lkug*. N seems to write the postsuffixed ས subscribed under ག . ZT has no note.

[833] P has: *rtag pa rda* [or: *rtag brda*?] instead *brtags pa brda* (it is not clear in the P reproduction whether there is a *tsheg* after *pa/ba*). G reads: *rtag pa rda* instead *brtags pa brda*. N has: *rtag pa brda* instead *brtags pa brda*. According to the collation note of ZT, both P and N would appear to read: *rtag brda* instead *brtags pa brda* (?).

rjod[834] par byed pa yin no zhes de ltar de lta bu dang mthun pa'i rnam pa dag dang | ngo tsha med pa **(D 176b1)** dang |[835] khrel med pa'i bar[836] kyis kun nas dkris par gyur pa'i gzugs rnam par gyur pa | gzugs kyi gnas skabs gang dag yin pa de dag las mtshan ma bzung nas | mtshan ma de nyid[837] yid la byed cing | de la lan mang du byas pa'i rgyus bsgoms[838] pa'i 'bras bu sems kyi rnam grangs shes pa 'byung bar[839] 'gyur te | des ni sems can pha rol dang gang zag pha rol rnams kyi rnam par rtog pa dang | rnam par dpyod pa'i <*yid*>[840] yid kyis yang dag pa ji **(ZT 438, 1)** lta ba bzhin du rab tu shes so | |

3.28.5.2.11. (P 212b6; G 254a4; N 189a3; D 176b2; C 182b2; ZT 438, 1) de la rnam par thar pa dang | zil gyis gnon pa'i skye mched dang | zad par gyi skye mched kyi 'du shes bsgom pa ni | 'di lta ste | sngar ***mNyam par bzhag***[841] ***pa'i sa'i***[842] skabs su[843] bstan pa bzhin du rig par bya ste[844] |[845] de dag bsgoms[846] pas ni | 'phags pa'i rdzu 'phrul dngos po sgyur ba dang | sprul pa dang | mos pa dang | 'di lta ste | nyon mongs pa med pa dang | smon nas shes pa dang | so so yang dag par rig pa bzhi po 'di lta ste | chos so so yang dag par rig pa dang | don so so yang dag **(P 213a1)** par rig[847] pa dang | nges pa'i tshig so so[848] yang dag par rig pa dang | spobs pa so so[849] yang dag par rig pa dag mngon par 'grub par 'gyur ro | |[850]

3.28.5.3. (P 213a1; G 254b1; N 189a6; 176b5; C 182b4; ZT 438, 9) de la 'phags pa dang | 'phags pa ma yin pa'i rdzu 'phrul la bye brag ni 'di yod do | | 'phags pa'i

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[834] P, G, N: *brjod.*
[835] D: 〒 .
[836] P, G, N: *med pa'i bar <u>bar</u>.*
[837] Tib. suggests: **<u>tad eva</u>* (as in the parallel constructions above). Cf. also Ch.ed.
[838] P, G, N: *bsgom.*
[839] D, C, ZT: *ba.*
[840] No Canon contains: *yid*. A comparison with Skt. (as well as Ch.) shows, however, that in the Tib. text we may have to deal with a haplography and an equivalent for *mano* is necessary (the following *yid kyis* renders *manasā*). Actually, the Tib. translation of parallel passages in other sources contain *yid* = *mano*, corroborating thus the emendation above. E.g., SaṅghBh: *de'i thugs kyis sems can gzhan dag dang gang zag gzhan kyi rnam par rtog pa dang | rnam par dpyod pa'i <u>yid</u> ji lta ba bzhin du rab tu mkhyen te* | (D *Dul ba* vol. Nga 32a2) (here the subject is the Bodhisattva and therefore the honorific *thugs* is used for *manasā*) (this corresponds to SaṅghBh vol. 2, p. 248, ll. 18-20); AKVy: *gzhan dag gi <u>yid kyi</u> rtog pa dang | dpyod pa yid kyis* [...] *rab tu shes na* [...] (P Chu 330a8); etc. The haplography in this ŚrBh passage must have occurred early and was probably inherited in all Canons.
[841] P, G, N: *gzhag*. ZT has no note.
[842] D, C, ZT: *bzhag pa'i sa <u>pa'i</u>*.
[843] G spells: སྐབསུ . This most probably represents an abbreviation of *skabs su*. The word occurs at the end of the line, and the scribe may have lacked sufficient space for *su*.
[844] Tib.: 'should be understood <u>according to the teaching</u> in <u>the Chapter [/Section] of</u> [...]'.
[845] D, C, ZT omit: | .
[846] P, G, N: *bsgom.*
[847] G: *rigs.*
[848] P, G, N: *sor.*
[849] P, G, N: *sor.*
[850] D: 〒 | .

rdzu 'phrul ni[851] 'di lta ste | dngos po gang dang gang sgyur[852] bar mdzad pa dang | sprul pa gang dang { | }[853] gang sprul par mdzad pa dang | gang da*ng*[854] gang la mos par mdzad pa de dang[855] de dag thams cad[856] gzhan du mi 'gyur zhing de lta bu kho na yin te | de dag gis[857] bya ba byed nus pa yin no | | 'phags pa ma yin pa'i rdzu 'phrul ni[858] de lta ma yin te | sgyu ma mkhan gyi[859] sprul pa bzhin du snang ba tsam du ston par zad do | | de ltar 'du shes bcu gnyis po de dag kun tu[860] brten[861] cing goms par byas |[862] lan mang du byas na[863] | 'di lta ste[864] |[865] mngon par shes pa lnga po dag ci rigs par 'thob pa[866] dang | 'phags pa rnams kyi yon tan so so[867] skye bo dang thun mong ma yin pa dag kyang ci rigs pa mngon par 'grub par rig par bya'o | |

3.28.6.1. (P 213a5; G 254b4; N 189b2; D 176b7; C 182b7; ZT 439, 1) de la bsam gtan dang po dang chung ngu dang | **(D 177a1)** 'bring dang |[868] chen por bsgoms na | Tshangs-rigs dang | Thsangs-pa'i-mdun-na-'don dang | Tshangs-chen gyi lha rnams dang[869] ci rigs par skal ba[870] mnyam par skye'o[871] | |

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[851] Unlike Skt., Tib. *'phags pa'i rdzu 'phrul* is not marked for instrumental. See also below.
[852] P, G, N: *bsgyur.*
[853] P, G, N, D, C, ZT: | . All Canons have *shad* here but it seems more appropriate to adopt the punctuation of the other occurrences of *gang dang gang* in this passage.
[854] P, G, N, D, C, ZT: *dag*. Extant Skt. MS omits this phrase, but in view of the preceding phrases, emending here to *dang* appears more appropriate than the reading transmitted by all Canons, which probably represents an early scribal error.
[855] P, G, N omit: *de dang.*
[856] Tib.: 'all these'. Tib. construes *sarveṇa* with this sentence. *De dang de dag* often renders *tāṁs tāṁs* or *tāsu tāsu* (see YoBh Index, s.v.), but here it probably stresses the nuance 'each of these [things, etc]', which is further reinforced by *thams cad.*
[857] P, G, N: *gi.*
[858] Tib. 'the ignoble miraculous power'. Unlike Skt., Tib. *'phags pa ma yin pa'i rdzu 'phru* is not marked for instrumental. See also above.
[859] D, C, ZT: *gis.*
[860] D, C, ZT: *du*. ZT has no note.
[861] On *brten/bsten*, see notes 64 and 446 above.
[862] P, G, N omit: | .
[863] Tib. suggests: **āsevitatvād bhāvitatvād bahulīkṛtatvāt*. Cf. also Ch.
[864] Tib. suggests: **tadyathā* (?).
[865] D, C, ZT omit: | .
[866] Tib.: 'properly obtaining the five supernatural faculties'.
[867] G uses: སྶ, the abbreviated spelling for *so so*. Cf. Bacot 1912, 74 (#664, #665).

[868] P, G, N: *'bring dang chen po dang* | . P (reproduction is not very clear) seems to have: 〒.
[869] P, G: | . N: 〒.
[870] P(?), N, ZT read: *ba*. G, D: *pa*. C: *ba/pa* (?). It is well too known that distinguishing between *pa* and *ba*, especially in reproductions of woodblock prints, is far from easy. The situation is further complicated here by the fact that both *skal pa* and *skal ba* are attested as different words, though having partly overlapping semantic spheres (TED, s.vv.). According to TED, *skal ba* corresponds to *bhāga* 'portion, share'. But the same dictionary, records *skal pa mnyam pa* (translated as 'uniformly fortunate or always lucky') without any variant spelling. In TSD, s.vv., we find both *skal pa mnyam par skyes (mi dang°) = mānuṣāṇāṁ sabhāgatayābhy upapannaḥ* and *skal ba mnyam pa = sabhāga, sabhāgatā* (on the basis of more than one source). The edited text of the *Dunhuang Glossary* (p. 313) registers the compound as: *skal ba mnyam bar skye'o* (=

3.28.6.2. (P 213a6; G 254b5; N 189b3; D 177a1; C 183a1; ZT 439, 3) bsam gtan gnyis pa chung ngu dang | 'bring dang < | >[872] chen por bsgoms na | 'Od-chung[873] dang | Tshad-med-'od dang | 'Od-gsal gyi lha rnams dang ci rigs par skal ba mnyam par skye'o | |

3.28.6.3. (P 213a7; G 254b6; N 189b3; D 177a2; C 183a2; ZT 439, 6) bsam gtan gsum pa chung ngu dang |[874] 'bring dang |[875] chen por bsgoms na | dGe-chung dang | Tshad-med-dge dang | dGe-rgyas kyi lha rnams dang ci rigs par skal ba mnyam par skye'o | |

3.28.6.4. (P 213a8; G 255a1; N 189b4; D 177a2; C 183a2; ZT 439, 8) bsam gtan bzhi pa chung ngu | 'bring dang | chen por bsgoms na | **(P 213b1)** sPrin-med dang | bSod-nams-skyes dang | 'Bras-bu-che-ba'i[876] lha rnams dang[877] ci rigs par skal ba mnyam par skye'o | | gal te 'phags[878] pa'i phyir mi 'ong bas[879] zag pa med pa'i bsam gtan bzhi dang | zag pa dang bcas pa spel mar bsgom zhing[880] de la yang | chung ngu dang | 'bring dang | chen po[881] dang | ches che ba dang |[882] shin tu che bar bsgoms na

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生衆同分), but its reproduction of the MS (Plate IX, line 123) seems to read *skal pa*° . On the other hand, YoBh-D, s.v., and MVyut # 2265 (s.v. *sabhāgahetuḥ*) record only *skal ba mnyam pa* (similarly in MVyut Ishihama and Fukuda ed. # 6434). Modern lexical sources like BTsh, Jäschcke [1881] 1990, Goldstein 1994, s.v., register only *skal ba*. The form *skal ba* is in tune with Beyer's morphophonemic rule, but if *pa* was conceived as a suffix free from these rules (like *rta pa* 'horseman') or if the original spelling of the word was **skald* (?), then *skal pa* is perfectly possible (see note 184 above). It is not excluded that in in older sources, both forms may have been considered as alternative spellings (at least in some contexts?). As far as the occurrences in this Śrbh sub-chapter (3.28.6.) are concerned, N seems to read *ba* in most of the occurrences below, but there are instances (as N 189b3) where it also appears to read *pa*. D clearly reads here (and apparently in most of the occurrences below): *pa*. ZT consistently reads: *ba* (diverging thus from D). The ascertainment of the exact reading in the P, G, C reproductions is far from easy. ZT has no notes concerning these differences. For uniformity's sake, I shall adopt here *skal ba*, which may have been a more frequent (albeit not unique) spelling. (I do not mention below the different readings of *skal pa/ba* mainly because of the difficulty raised by distinguishing them with accuaracy.).

871 On this rendering for *upasaṁpadyate*, see note 310 to Engl. tr.

872 P, G, N, D, C, ZT omit: | . I have added *shad* in view of its consitent usage by the D-C-ZT stemma in other parallel constructions (see above and below).

873 P: *'od chung ngu*. According to the collation note in ZT (n. 2, p. 518), this is the reading of both P and N, but at least my copy of N (as well as G, D, C and ZT) clearly reads: *'od chung*.

874 N looks rather like དཔ which may, however, represent a short *shad* placed immeditaly after དང (or a typographical error based on such a transmissional peculiarity?).

875 P, G, N omit: | .

876 In the P reproduction, the vocalic sign of བའི appears only as a tiny slant stroke above the letter (incomplete printing?; wrongly carved woodblock?; or imperfect reproduction?).

877 P, G, N: | .

878 In G, *'phags* occurs at the end of the line and the potsuffixed ས is written in smaller size under ག , probably because of lack of space.

879 Tib. suggests: **āryānāgāmy*.

880 Tib.: 'meditates [/cultivates] in a mixed way'.

881 P, G, N: *por*. G writes ར in smaller size under པོ (later correction?).

| 'di lta ste gNas-gtsang-ma lnga po Mi-che-ba[883] dang | Mi-gdung-ba dang |[884] Shin-tu-mthong dang | Gya-nom-snang[885] dang | 'Og-min gyi lha rnams dang[886] ci rigs par skal ba mnyam[887] par skye'o | |

3.28.6.5. (P 213b3; G 255a3; N 189b6; D 177a4; C 183a5; ZT 439, 16) nam mkha'[888] dang | rnam shes dang | ci yang med dang | 'du shes med 'du shes min[889] skye mched chung ngu dang | 'bring dang | chen por bsgoms na yang |[890] nam mkha'[891] dang | rnam shes dang | ci yang med dang | 'du shes med 'du shes med min skye mched[892] du[893] nye bar 'gro ba'i lha rnams dang skal ba[894] mnyam par skye ste | lha de dag ni gzugs med pas na |[895] de'i phyir de dag la gnas gzhan bye brag tu **(ZT 440, 1)** dbye ba[896] ni med kyi | gnas pa'i bye brag ni yod do | |[897]

3.28.6.6. (P 213b5; G 255a5; N 190a1; D 177a6; C 183a6; ZT 440, 1) 'du shes med pa'i[898] snyoms par 'jug pa bsgoms na ni | 'du shes med pa'i sems can lha rnams dang skal ba[899] mnyam par skye'o | |

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882 N: 〒 .

883 On the name of this Heaven, see note 313 to Engl. tr.

884 P: 〒 .

885 Tib. has: *Sudarśaneṣu, Sudr̥śeṣu*, which is the reverse of the extant Skt. (the latter representing the usual order, as also seen at AKBh 111, 24; MVyut ## 3104, 3105; etc.).

886 P, G, N: | .

887 P: *nyams*. Collation note in ZT (n. 4, p. 518) records this *var. lec.* in P as *mnyams*. G has a small horizontal stroke under མ which seems to abbreviate the postsuffixeded ས. Cf. also note 720 above for a similar abbreviated spelling in G for *bsgoms* (passage 3.28.5.2.6.2.)

888 G and N use the abbreviated spelling: ནམཁར.

889 P, G: | . In N, there is no *shad*, but this Canon has a blank space larger than usual between *min* and *skye*. Could this be a trace of a correction, i.e., the erasure of the *shad* ?.

890 D, C, ZT omit: | .

891 G uses the abbreviated spelling: ནམཁར. Here, N employs the usual spelling of the word.

892 P omits: *mched.*

893 In G, *skye mched du* is written in much smaller size than the rest of the letters.

894 P, G: *par*. N: *bar*.

895 D, C, ZT omit: | .

896 Tib. *bye brag tu dbye ba* literally means: '(making) distinction as to the difference' or 'distinguishing as different' (?), *dbye ba* itself being used to render *bheda, prabheda*, etc. (cf. YoBh Index, s.v.; TSD, s.v.). Here, however, the entire compound *bye brag tu dbye ba* appears to translate *bheda*, which was probably necessary to distinguish it from *bye brag*, the latter rendering *viśeṣa* in the next sentence. *Bye brag tu dbye ba* as a compound is far from frequent, and the only other occurrence which I know is found in the AKBh, where it renders *viśeṣaṇa* (Tib. P Gu 57a2: *bye brag tu dbye ba'i phyir* 'in order to distinguish as different' = Skt. AKBh 8, 6: *viśeṣanārtham*) (This occurrence also seems to be recorded in AKBh Index III, p. 184; the AKBh Index, however, appears to give a wrong folio for Tibetan and lists *bye brag tu dbye ba* as corresponding to *viśeṣanārtha*-, which is rather misleading since *artha* is conveyed by (*'i*) *phyir*).

897 P, G, N omit: *do* | | . The text of these Canons continues without any punctuation mark into the next sentence.

898 In G, ར is written under པ and the vocalic mark ི is placed above the པ (later correction?).

899 P, G, N: *bar*. ZT has no note.

3.28.7. (P 213b6; G 255a6; N 190a2; D 177a6; C 183a6; ZT 440, 4) de la ’dod chags dang bral ba’i rtags gang zhe na |[900] smras pa | lus kyi las kyi mtha’ brtan pa dang | dbang po mi g.yo ba dang | de’i spyod lam myur du mi ’jig pa[901] dang | spyod lam gcig gis kyang yongs su skyo ba med cing | dus yun ring du ’da’ bar byed pa dang | spyod lam gzhan la myur du[902] dga’ bar mi **(D 177b1)** byed pa dang |[903] tshig nyung ngu smra ba[904] dang | rab tu zhi bar smra ba dang | bre[905] mo gtam la mi dga’ ba dang | ’du ’dzi[906] la mi dga’ ba dang | de’i tshig brtan par[907] ’byung ba dang[908] | mig gis[909] gzugs rnams mthong nas[910] |[911] **(P 214a1)** gzugs so sor yang dag par rig par byed cing |[912] gzugs la ’dod chags kun tu[913] mi ’byung ba[914] dang | de bzhin du sgra dang | dri dang | ro dang | reg bya so sor yang dag par rig par byed cing | reg bya’i bar[915] la ’dod chags kun tu[916] mi ’byung ba dang | ’jigs pa med pa dang | blo[917] zab pa dang | shin tu sbyangs pa chen pos lus dang sems nye bar bskor[918] ba dang | brnab sems med pa dang | ’khrug pa med pa dang | bzod pa dang ldan pa dang | de’i sems la[919] ’dod pa’i rnam par rtog pa la sogs pas kun nas[920] ’khrug pa med pa dang | de lta bu dang mthun pa dag ni ’dod chags dang bral ba’i rtags rnams[921] yin par rig par bya ste |

de ni re zhig ’jig rten pa’i lam gyis[922] ’gro ba’i[923] rnam par[924] dbye ba yin no | |

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900 D, C, ZT omit: | .

901 On the meaning of this phrase, see note 318 to Engl. tr.

902 P, G, N: *ba*.

903 P: 〒.

904 P, G, N read *smras pa* instead of *smra ba*.

905 N: *bri*. ZT has no note.

906 In P reproduction, the vocalic mark ི is not clear.

907 Tib. *brtan pa*(*r*) renders Skt. *dhīrā* here; the same word is employed at the beginning of this passage to translate Skt. *sthira*°.

908 In C microfiche, *brtan par ’byung ba dang* is faint and unclear.

909 P, G, N: *gi*.

910 P, G, N: *na*.

911 D, C, ZT omit: | .

912 D, C, ZT omit: | .

913 D, C, ZT: *du*. ZT has no note.

914 Tib. seems to translate *rūparāgapratisaṁvedī* in a rather free way and by a turn of phrase more emphatical than Skt.: ‘passion for visible forms does not arise at all (*kun tu*)’. See also similar wording below as well as note 920.

915 In G, ར is written in smaller size under བ (later correction?).

916 D, C, ZT: *du*. ZT has no note.

917 In P reproduction, there is a stain on *blo* making the letter practically illegible (except for its vocalic mark).

918 D (D-Tokyo, D-Taipei, D-TBRC): *bskar*. ZT reads *bskor* (as the other Canons) but has no note. In C microfiche, the lower part of སྐོ is not clear.

919 P, G, N omit: *la*.

920 Tib.: *kun nas* […] *med pa* ‘absolutely […] no’. Cf. also note 914 above.

921 In C microfiche, superscribed ར is unclear.

922 P, G, N: *gyi*.

923 P, G, N: *ba*.

924 D, C, ZT: *pa*.

CHAPTER FIVE

Critical Edition of the Chinese Translation

3.27. (T 465a24; ZC 663b1; Fangshan 279a1; Koryŏ 736c1; Qisha 339c1)

《瑜伽師地論》 卷第三十三[1]
彌勒菩薩説
三藏法師[2]玄奘 奉詔譯
《本地分中聲聞地第十三[3]》 第四瑜伽處之一[4]

復次此嗢拕南曰:[5]

七作意離欲 及諸定廣辯
(T 465b1) 二定五神通 生差別諸相
觀察於諸諦 如實而通達
廣分別於修 究竟爲其後[6]

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[1] The traditional Canons contain the numeration character of the text at the bottom of this line. (For the system of traditional numeration, see Part One, Chapter Four above.) ZC (Jin), Koryŏ: 禍. Fangshan: 惡 (written in a simplified manner similar to the second allograph of 惡 in Li ed., p. 104, s.v.). Fangshan also has the name of the calligrapher of the stone slabe: Gao Cong 高琮, written at the bottom of the margin before the title. Qisha, Hongwu: 因三. Yongle-bei: 兄三.

[2] Shōsō-in, Fangshan, Chongning, Zifu, Puning, Qisha, Hongwu have 沙門 'Śramaṇa' instead of 三藏法師. Yongle-bei, Jingshan read: 唐三藏沙門 'Tripiṭaka Śramaṇa of the Tang [Dynasty]'. ZC has no note, and this makes it difficult to know the actual reading of Yongle-nan and Qing here.

[3] Yongle-bei, Jingshan, Qing omit: 第十三. T (which should have been aware of Jingshan) has no note.

[4] Ch: '*Yogācārabhūmi*, Scroll 33, expounded by Bodhisattva Maitreya, respectfully translated by *Tripiṭaka Dharmācārya* Xuanzang by Imperial Order, *Śrāvakabhūmi*, [Book] XIII of the *Maulyo bhūmayaḥ*, [Chapter] One of Yogasthāna IV'. All Chinese Canons write the title, etc. at the beginning of each scroll. On the title in the Sanskrit MS, see note 1 to Skt. crit. ed.

[5] T, ZT (Jin), Fangshan, Koryŏ, Qisha, Hongwu, Yongle-bei begin new column after 日 in order to introduce the *uddāna*.

[6] Ch.: 'Furthermore, the *uddāna* [of *Yogasthāna* IV] says:
Detachment from sensual pleasures [by means of] the seven contemplations
And the extensive discussion of the attainments;
The two attainments [without mental activity] [and] the five supernatural powers;
The differences in rebirth [and] the characteristics [of the detached person];
Observing the [Noble] Truths
[And] realising [them] as [they] are;
Extensively examining cultivation;
The culmination [of the path] follows this.'

[7]已得作意諸[8]瑜伽師已入如是少分樂斷。從此已後唯有二趣、更無所餘。何等爲二？一者[9]、世間、二、出世間。彼初修業諸瑜伽師由此作意或念：“我當往世間趣”，或念：“我當往出世趣”。復多修習如是作意。如如於此極多修習、如是如是所有輕安心一境性，經歷彼彼日夜等位[10]，轉復增廣。若此作意堅固、相續、強盛而轉，發起清淨所緣勝解，於奢摩他品及毘鉢舍那品善取其相，彼於爾時或樂往世間道發起加行，或樂往出世道發起加行。

3.28.1.1. (T 465b14; ZC 663b22; Fangshan 279a17; Koryŏ 736c21; Qisha 339c18)[11] 問: 此中幾種補特伽羅，即於現法樂往世間道發起加行[12]，非出世道? 答:

The *uddāna* (which summarises the Mundane Path in the first four verses and the Supramundane Path in the last four ones) usually appears in Chinese at the beginning of a chapter or section, which is the reverse of the Sanskrit and Tibetan convention of having it at the end of the respective textual unit. For the Skt. edition and Tib. translation, see Schmithausen ed., 474-475 (also containing annotations concerning the Chinese rendering). T, ZT (Jin), Koryŏ, Qisha, Hongwu, and Yongle-bei print the *uddāna* in a layout which sets it apart from the rest of the prose text. Only Fangshan continues with prose text immediately after the *uddāna*.

[7] Ch. does not translate Skt. *tatra*. Cf. also Tib. ed.

[8] Ch.: 'various'. 諸 (which is often used to render the plural in the Sanskrit original) appears to stress here the generality of the statement. The equivalent Skt. noun here is in singular but, admittedly, has a generic meaning. Besides, 諸 may also have the additional function of producing a four-syllable phrase, the most favoured rhythmical unit in Classical Chinese prose.

[9] 者 appears to be used here for rhythmical reasons, i.e., to ensure a four-syllable phrase parallel to following 二出世間 (see also note above).

[10] Ch.: 'passing through a stage of days and nights one [after] another'. 等 can be interpreted as *ādi* or a plural marker (used here in conjunction with 彼彼 and thus stressing the idea of plurality). There is no Skt. and Tib. equivalent for 位, which in the ŚrBh usually translates *avasthā* 'state' or 'stage' (see passage 3.28.3.2.2. below). We also find it in other Books of the YoBh in the concrete sense of 'state'. For example, YoBh 100, 5: °*kalalādigatānāṁ sattvānāṁ* = 住羯羅藍有情 (T30.300a20); YoBh 199, 4-5: *kalalatvādibhir avasthāviśeṣair* = 羯羅藍等位差別 (T30.321a27) (note in the latter example, its usage together 等). The meaning in our ŚrBh passage above appears, however, rather different. Here 位 refers to a 'state' or 'stage' attained by the yogi after '[many] days and nights' of strenuous practice (cf. KDK, 134: 彼彼の日夜等の位（くらゐ）を經歷して; see also KIK, 232, for a similar reading). Classical Chinese also knows the binome 等位, usually meaning 'rank' (cf. DKWJ s.v.; HDC s.v.), but regarding 等位 here as a binomic compound in the sense of 'state' or 'stage' is less likely. 位 employed with a time expression is not frequent, but similar expressions can be found in, for instance, the CintBh (YoBh MS folio 135b3): *cittaṁ hi teṣāṁ teṣāṁ ratriṁdivasānāṁ kṣaṇalavamuhūrtānām atyayād anekavidhaṁ* [...] *utpadyate* [...] = 心經彼彼日夜剎那臘縛等位非一衆種種品類 (T30.386b2-3) (cf. KDK, vol. 6, p. 559, and KIK, vol.1, p. 392, with *kundoku* translation identical with that of the ŚrBh passage above). (I am indebted to Prof Schmithausen who has kindly checked the corresponding Skt. passage in the YoBh MS.). Here, 等 seems to replace *muhūrta*, and 位 ('phases'?) most probably represents Xuanzang's editorial addition. (In what follows, I shall refer to such editorial interventions as being Xuanzang's decisions, but strictly speaking, the Chinese master worked with a large team of scholars, and some of these decisions may originate with other assistants; see Chapter Four, Part One above.)

[11] ZC (Jin), Koryŏ, Qisha begin new paragraph.

[12] 發起加行 appears to be Xuanzang's editorial addition (cf. the occurrence of the phrase in the

略 **(ZC 663c1)** 有四種補特伽羅。何等爲四?[13] 一[14]、一切外道。二、於正法中根性羸劣先修止[15]行。三、根性雖利善根未熟。四、一切[16]菩薩樂當來世證大[17]菩提，非於現法。如是四種補特伽羅於現法中樂往世間道發起加行。

3.28.1.2. (T 465b20; ZC 663c6; Fangshan 279a24; Koryŏ 737a6; Qisha 339c24) 此樂往世間道發起加行者復有二種: 一者、具縛，謂：諸異生; 二、不具縛，謂：諸有學[18]。此復云何? 謂：先於欲界觀爲麁性，於初靜慮若定若生[19]觀爲靜性，發起加行離欲界欲，如是乃至發起加行離無所有處欲當知亦爾。又依靜[20]慮等能引無想定等及發五神通等。[21] 又即依此，若生若相，皆當廣說。[22]

3.28.2.1.1. (T 465b27; ZC 663c15; Fangshan 279b2; Koryŏ 737a15; Qisha 340a1)[23] 爲離欲界欲勤修觀行[24]諸瑜伽師由七作意方能[25]獲得離欲界欲。何等名爲

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preceding passage).

[13] Skt. *tadyathā* (cf. Tib. *'di lta ste*) is rendered into Chinese as a question: 'Which are these four [categories]?'.

[14] The numeration 一 [...] 二 [...] 三 [...] 四 [...] is most likely Xuanzang's editorial addition.

[15] Zifu, Qisha, Puning, Hongwu, Yongle-nan, Yongle-bei, Jingshan, Qing: 正. KDK, p. 134, also has 正 but gives no details concerning its reading.

[16] Ch.: 'all'. See also note 22 to Engl. tr.

[17] Ch.: 'great'. Rather than suspecting **mahābodhi* in Xuanzang's MS, it is more likely that the Chinese translator added 大 for stylistic reasons (feelings of reverence, aesthetic embellishment, and/or four-syllable rhythm?).

[18] Ch. brings a slight editorial clarification by giving numbers to the categories, which are then each explained by 謂 'say', 'that is'.

[19] Ch.: 'either attainment or birth'. See also 若生若相 below.

[20] Here starts the second stone slab of *juan* 33 in the Fangshan Canon. The first line of all stone slabs, starting with the second one, contains the title of the text, its *juan* number, the stone slab number in the respective *juan*, and the traditional numeration character of the text. Thus, the second stone slab of our *juan* reads: 瑜伽論三十三 二 恶 (written with a simplified allograph; see note 1 above). Occasionally, the stone slab may also contain additional information. Thus, stone slab number five 五 (p. 281a in the modern reproduction) has the name of the calligrapher, i.e., Gao Cong (see note 1 above), written at the bottom of the margin before the title, as well as the name of the carver, i.e., Wu Zhiquan 吳志全, appearing at the middle of the left margin of the stone slab (after the last column of the text). In what follows, I shall omit such information which has only codicological relevance. In my counting of the Fangshan Canon columns, I do not include this line and start with the first line of the text proper.

[21] Ch.: 'Furthermore, based upon the attainments, [the ascetic] can trigger the attainment of non-ideation, etc., and generates the five supernatural faculties'. See note 33 to Engl. tr.

[22] Ch.: 'Furthermore, based upon this, whether birth or sign, all these are to be explained in detail'. The exact meaning of phrase 若生若相 is unclear to me, but the similarity with 若定若生 suggests a close meaning. Another possibility is to see the whole phrase as a corruption of 若定若生 and emend it accordingly. No edition, however, records such a reading.

[23] ZC (Jin), Koryŏ, Qisha begin new paragraph.

[24] KDK, p. 135, has 諸行 instead of 觀行 but gives no explanation for its reading (typographical error?)

[25] Zifu, Puning, Qisha, Hongwu, Yongle-nan, Yongle-bei, Jingshan, Qing: 使.

七種作意？謂：**(T 465c1)** 了相作意、勝解作意、遠離作意、攝樂作意、觀察作意、加行究竟作意、加行究竟果作意。

3.28.2.1.2.1. (T 465c3; ZC 663c19; Fangshan 279b6; Koryŏ 737a19; Qisha 340a4) 云何名爲了相作意？謂：若作意能正覺了欲界麁相、初靜慮靜相。云何覺了欲界麁相？謂：正尋思欲界六事。何等爲六？[26]一、義、二、事、三、相、四、品、五、時、六、理。

3.28.2.1.2.2. (T 465c6; ZC 663c23; Fangshan 279b10; Koryŏ 737a23; Qisha 340a8) 云何 **(ZC 664a1)** 尋[27]思諸欲麁義？[28] 謂：正尋思如是諸欲有多過患[29], 有多損惱, 有多疫癘, 有多災害. 於諸欲中多過患義, 廣説乃至[30]多災害義, 是名麁義.

3.28.2.1.2.3. (T 465c9; ZC 664a4; Fangshan 279b13; Koryŏ 737b4; Qisha 340a11) 云何尋思諸欲麁事？[31] 謂：正尋思[32]於諸欲中有內貪欲, 於諸欲中有外貪欲。

3.28.2.1.2.4. (T 465c11; ZC 664a6; Fangshan 279b15; Koryŏ 737b6; Qisha 340a13) 云何尋思諸欲自相？謂：正尋思此爲煩惱欲, 此爲事欲。此復三種[33], 謂：順樂受處、順苦受處、順不苦不樂受處。順樂受處是貪欲依[34]處, 是想心倒依處。順苦受處是瞋恚依處, 是忿恨依處。順不苦不樂受處是愚癡依處[35], 是覆、惱、誑、諂、無慚、無愧依處, 是見倒依處。即正尋思如是諸欲極惡諸受之所隨逐, 極惡煩惱之所隨逐。是名尋思諸欲自相。[36]

云何尋思諸欲共相？謂：正尋思此一切欲生苦老苦廣說乃至求不得苦等所隨逐等所隨縛。諸受欲者於圓滿欲驅迫[37]而轉, 亦未解脱生等法故, 雖彼諸欲勝妙圓

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[26] Ch.: '<u>what are [these] six?</u>'.

[27] Part of the character 尋 is lacking in Koryŏ (due to worn-out blockprint?; imperfect imprint?).

[28] Ch. translates here and below with an interrogative sentence. Skt. and Tib. have affirmative sentences.

[29] Ch. 多 '<u>many</u>' has no direct equivalent in Skt. *sādīnāvā*. Its presence could be attributed to stylistic reasons (uniformity and/or cumulative effect) or might suggest a different compound in the original used by the Chinese translators: **bahvādīnavāḥ*. Cf. passage 3.28.2.1.2.6. below where 諸多過患 renders Skt. *bahvādīnavāḥ*.

[30] 廣説乃至 translates here *yāvad*. The phrase often renders *iti vistaraḥ* or *iṭi vistareṇa* meaning 'and so on, as expounded in detail [above or in (a) canonical source(s)]' or simply 'and so forth'.

[31] Ch.: 'How does [the ascetic] examine the thing[s which make up] <u>the coarseness of the sensual pleasures</u>'.

[32] Ch.: '<u>[the ascetic] properly examines [that]</u>'.

[33] Ch.: '<u>Furthermore, there are three types</u>'.

[34] ZC (Jin): 依欲. All other Canons, including Hongwu and Yongle-bei, read: 欲依.

[35] Ch.: '<u>The [sensual pleasures] related to feelings which are neither suffering nor pleasure are the basis of confusion</u>'. This clearly represents a divergence from the Skt. and Tib., which mention *rāga* and *dveṣa* but not *moha*. The additional element seems to reflect a different MS version. See also note 49 to Engl. tr.

[36] Ch: '<u>This is called</u> the examination of the characteristic of sensual pleasures'.

[37] Ch. 驅迫 'drive away', 'hurry [someone]', 'be hot on the traces of someone', etc. seems to be an interpretative lexical element added by Xuanzang. The meaning of the phrase appears to be: 'Those who rejoice in sensual pleasures <u>are urged [/prompted] by the wish</u> to fulfil [them]'.

滿，而暫時有。是名尋思諸欲共相。

3.28.2.1.2.5. (T 465c24; ZC 664a21; Fangshan 279b27; Koryŏ 737b21; Qisha 340a25) 云何尋思諸欲麁品？謂：正尋思如是諸欲皆墮黑品。猶如骨鎖，如凝血肉[38]，如草炬火，如一分炭火[39]，如 **(ZC 664b1)** 大毒蛇[40]，如夢所見，如假借得諸莊嚴具，如樹端果[41]。追求諸欲，諸有情類於諸欲中受[42]追求所作苦，受防護所作苦，受親愛失壞所作苦，受無厭足所 **(T 466a1)** 作苦， 受不自在所作苦，受惡行所作苦。如是一切如前應知。

如世尊説：“習近諸欲有五過患。謂：彼諸欲極少滋味，多諸苦惱，多諸過患。又彼諸欲於習近時，能令無厭，能令無足，能令無滿。又彼諸欲常爲諸佛及佛弟子、賢善、正行正至、善士以無量門[43]呵責毀呰。又彼諸欲於習近時，能令諸結積集增長。又彼諸欲於習近時[44]，我説：無有惡不善業而不作者。”

如是諸欲令無厭足，多所共有，是非法行惡行之因，增長欲愛，智者所離，速趣消滅，依託衆緣，是諸放逸危亡之地[45]，無常虛僞[46]，妄失之法，猶如幻化誑

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[38] 凝血肉 literally means ‘blood and flesh forming a lump together’ or ‘clotted blood and flesh’. Skt. *peśī* means ‘clot’, but here it is used *in fine compositi* with meaning of ‘lump of’.

[39] 一分炭火 literally means ‘one fragment [/grain] of charcoal fire’. I surmise that Xuanzang’s MS must have read **aṅgāra-karṣa* instead of *°karṣū*. Skt. *karṣa* means ‘anything scratched off’ or, in a more technical sense, a ‘grain’ or ‘weight of gold or silver’, which according to MW, s.v., amounted to 176 grains troy or 280 grains troy (roughly the equivalent of 11.4 grams or 18.14 grams respectively). On the other hand, *fen* 分 was a traditional Chinese weight unit, which represented the 100th of a *liang* 兩 (see DKWJ, s.v. 分). Like all units of measure in premodern China, it differed from dynasty to dynasty, and in the Tang Period, it weighed circa 0.37 grams (see Shin jigen, pp. 1228-1229). It is difficult to determine whether Xuanzang used *fen* 分 here in a more general sense of ‘fragment’ or he had in mind a precise weight unit, be it the Indian *karṣa* or the Chinese *fen*.

[40] Ch.: ‘large venomous snake’. ‘Large’ seems be a figure of speech with intensifying effects or a rhythm-filler. It is not excluded that this qualification was based on actual observation (Xuanzang’s own?), but none of the Sanskrit and Pali lexicographical works which I have consulted give any details concerning the size or species of the snake denoted by Skt. *āśīviṣa*.

[41] Literally, ‘treetop fruit’. It is hard to ascertain whether 端 is a rhythm-filler or Xuanzang’s MS contained something like: **vṛkṣāgraphala*. The *Ābhiprāyikārthagāthānirdeśa,* which comments upon a similar list of eight similes occurring in the *gāthā* part, contains the compound *vṛkṣāgraphalopamatayā* (Maeda 1991, 90). This is rendered into Chinese as 猶如樹端爛熟果故 (T30.369c21-22). However, the *Ābhiprāyikārthagāthā* verse itself reads *vṛkṣaphalomaḥ* (Maeda 1991, 89), and the latter, too, is translated by Xuanzang as 如樹端熟果 (T30.366c26). The MS used by Xuanzang may have contained *vṛkṣāgraphala* in all occurrences, but it is also possible that the Chinese master may have been influenced by the *Ābhiprāyikārtha-gāthānirdeśa* and decided to unify all other renderings.

[42] Shōsō-in, Fangshan read: 執受 instead of 受, which is the reading in all the other Canons (including Hongwu and Yongle-bei).

[43] Ch.: ‘in countless ways [lit., gates]’. Like Tib. *rnam grangs du mas*, the Chinese rendering suggests **anekaparyāyeṇa* rather than the extant Skt. *anena paryāyeṇa*.

[44] Ch.: ‘Furthermore, these sensual pleasures when indulged upon’. There is no equivalent for this in Skt. as well as Tib.

[45] The phrase translates *pramādabhūmayo.* The Skt. *pramāda* is usually rendered into Chinese

惑愚夫。若現法欲，若後法欲，若天上欲，若人中欲，一切皆是魔之所行，魔之所住[47]。於是處所能生無量依意所起惡不善法，所謂貪、瞋及憤諍等，於聖弟子正修學時能爲障礙。由如是等差別因 **(ZC 664c1)** 緣，如是諸欲多分墮在黒品所攝。是名尋思諸欲麁品。

3.28.2.1.2.6. (T 466a18; ZC 664c2; Fangshan 280a22; Koryŏ 738a2; Qisha 340b17) 云何尋思諸欲麁[48]時？謂：正尋思如是諸欲去來今世，於常常時，於恒恒時，多諸過患，多諸損惱，多諸疫癘，多諸災害。[49]是名尋思諸欲麁時[50]。

3.28.2.1.2.7. (T 466a22; ZC 664c6; Fangshan 280a25; Koryŏ 738a6; Qisha 340b20) 云何尋思諸欲麁理？謂：正尋思如是諸欲由大資糧[51]，由大追求，由大劬勞，及由種種無量差別工巧業處，方能招集、生起、增長。又彼諸欲雖善生起，雖善增長，一切多爲外攝受事，謂：父母、妻子、奴婢、作使、親友、眷屬[52]。或爲對治自内有色麁重四大、麋飯長養常須[53]覆蔽[54]、沐浴、按摩、壞、斷、離散、消

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as 放逸. Here we find a four-character phrase: 放逸危亡, with the last two characters literally meaning 'to endanger' (危) and 'to cease to exist; to go to ruin' (亡). As a binomic lexeme, 危亡 is known from Chinese classical texts, where it is often used in relation to war, social chaos, etc. E.g., *Records of the Historian* 史記, 'Biography of Zhang Yi' 張儀傳: 國貧而數舉兵，危亡之術也。'A country being poor but repeadly waging war, this [certainly] is the way to perish'. In our passage here, 危亡 'peril and ruin' seems to emphasise the effect of falling into moral and spiritual degradation as a result of 'carelessness' 放逸, and, at the same time, ensures the four-syllable rhythm.

[46] The order in Ch. (as well as in Tib.) is the reverse of the Skt. *riktā anityās*.

[47] Ch.: '<u>The dwelling</u> of Māra'. Xuanzang seems to have read or relied on a MS which read *nivāso* rather *nivāpo*. The extant MS as well as the Tib. translation plead for the latter. Let us also notice that the *po* and *so* are rather similar *akṣara*s in our script. For more details, see note 68 to Engl. tr.

[48] Ch.: 'How does he examine the time <u>of the coarseness of sensual pleasures</u>?'

[49] Ch. suggests an additional compound and a different word order (see also notes to Skt. ed. and Tib. ed.). A similar phrase occurs at passage 3.28.2.1.2.2.: *sādīnāvāḥ, bahūpadravāḥ, bahvītikāḥ, bahūpasargāḥ* = 有多過患，有多損惱，有多疫癘，有多災害. This can be reconstucted as: **bahvādīnāvāḥ, bahūpadravāḥ, <u>bahvītikāḥ</u>, bahūpasargāḥ*. 'fraught with much disadvantage, much misfortune, <u>much calamity</u>, much plague'. Neither the extant Skt. nor the Tib. translation contains, however, *bahvītikāḥ* 有多疫癘 (cf. Choi, p. 169, n. 227; also p. 123, n. 393).

[50] Ch.: '<u>This is called</u> the examination of the time <u>of the coarseness of sensual pleasures</u>.'

[51] Ch. 資糧 means '<u>provision</u>'. It probably reflects a wrong reading: **saṁbhāra*, instead of *saṁrambha* in the extant Skt. MS. Cf. also Tib. *rtsol ba* (var. lec. *brtsal ba*). See also note 91 to Tib. ed.

[52] The punctuation adopted here is, I think, the most natural when reading the sentence in Chinese. It raises, however, the problem of agreement between the number of Chinese lexemes and the members of the compound in the Skt. original. Xuanzang appears to have opted for an abridged rendering. See note 78 to Engl. tr.

[53] Ch: 'always <u>requiring</u>'. See also note 85 to Engl. tr.

[54] 覆蔽 '<u>covering</u>' seems to reflect another reading: **ācchādana* (for more details, see note 81 to Engl. tr.). Cf. also 覆蔽 rendering *praticchādana* below.

滅[55]法身[56]，隨所生起種種苦惱。食能對治諸飢渴苦。衣 **(T 466b1)** 能對治諸寒熱苦，及能覆蔽可慚羞處。臥具能治諸勞睡苦，及能對治經行住苦。病緣醫藥能治病苦。是故諸欲唯能對治隨所生起種種苦惱。[57] 不應染著而受用之，唯應正念。[58] 譬如重病所逼切人，爲除病故，服雜穢藥[59]。

又彼諸欲有至教量證有麁相。[60] 又彼諸欲如是如是所有麁相，我亦於內現[61]智見轉。又彼諸欲 **(ZC 665a1)** 有比度量知有麁相。[62] 又彼諸欲從無始來本性麁穢。成就法性，難思法性不應思議，不應分別。[63] 是名尋思諸欲麁[64]理。[65]

3.28.2.1.2.8. (T 466b11; ZC 665a4; Fangshan 280b15; Koryŏ 738b4; Qisha 340c7) 如是名爲由六種事覺了欲界[66]諸欲麁相，復能覺了初靜慮中所有靜相。謂：欲界中一切麁性，於初靜慮皆無所有。由離欲界諸麁性故[67]，初靜慮中說有靜性[68]。

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[55] Regarding these six characters as three binomes is the most natural way of reading the phrase in Chinese (cf. the *kunten* 訓點 marks in T as well as KIK 235, KDK 138, and YoBh-I, s.vv.), but though resulting into lack of stylistic parallelism (two monomorphemic words and two binomes), it seems that we should read: 壞、斷 (= *bhedana-cchedana*), which perfectly corresponds to the Skt. text. The reason for this turn of phrase may have been the desire to keep the four-syllable rhythm of the sentence: 壞斷離散 消滅法身.

[56] 法身 renders Skt. *kāyasya* [...] *dharamaṇaḥ* 'body bound to/subject to the law of [...]' (cf. the similar passage in the *Xianyang lun*: 壞滅之法, ed. in Choi, p. 81). For a reader relying only upon the Chinese translation, 法身 may, however, be misleading and easily mistaken for *dharmakāya*. For instance, KDK 138 correctly construes the phrase: 消滅する法の身, but KIK 235 appears to misunderstand: 法身を壞斷し 'destroys the Dharma-body'.

[57] Ch. repeats the phrase corresponding to *utpannotpannaduḥkha*°: 'Therefore, sensual pleasures <u>can only</u> remedy <u>the various</u> sufferings <u>thus arisen</u>.'

[58] Ch. appears to have omitted *na saktena* and contains instead: '<u>[Sensual pleasures] must only be correctly thought of</u>'.

[59] Ch.: '<u>mixed [/various] [and] foul medicine</u>'. Any reference or hint to *pūtimuktabhaiṣajya*?

[60] Ch: 'Furthermore, <u>[regarding] these sensual pleasures, there is the means [of valid knowledge (*pramāṇa*)] of</u> the Supreme Teaching, <u>[by which one] realises [their] coarse aspect</u>.'

[61] Ch. 現 '<u>directly</u>' or '<u>actually</u>' (for this understanding of 現, cf. also KDK 138 and KIK 236: 現に). Rather than a different MS reading, 現 probably represents Xuanzang's addition in order to emphasise the criterion of direct perception, as distinct from scriptural authority and inference.

[62] Ch: 'Furthermore, <u>[regarding] these sensual pleasures, there is the means [of valid knowledge (*pramāṇa*)] of</u> inference, <u>[by which one] knows [that sensual pleasures] have a coarse aspect</u> .'

[63] Ch. contains some additional elements and partially departs from the Skt. syntax: 'Furthermore, from beginingless [time], the original nature [of] the sensual pleasures is <u>coarse and foul</u>. [Their] established true nature, their true nature [which is] difficult to conceive of, should not be thought over, should not be conceptualised.'

[64] Shōsō-in: 道.

[65] Ch.: '<u>This is called</u> the examination of the reasoning <u>of the coarseness of sensual pleasures</u> .'

[66] ZC (Jin): 思. Obviously, the compound should be 欲界 '<u>realm of sensual pleasures</u>' (*kāmadhātu*). However, it should be noted that the Chinese rendering has no Skt. equivalent here.

[67] Ch: 'since it is free from the <u>various [kinds of]</u> coarseness <u>of the realm of sensual pleasures</u>'.

[68] Ch: 'in the first trance, <u>it is said</u> that there is seren<u>ity</u>'. 靜性 suggests *śāntatva* or *śāntatā* rather than extant Skt. *śāntaṁ* (cf. also Tib. *zhi ba,* not *zhi nyid*), but the presence of 性 as well

是名覺了初靜慮中所有靜[69]相。即由如是定地作意，於欲界中了爲麁相，於初靜慮了爲靜相。是故名爲了相作意。即此作意當言猶爲聞思間雜。[70]

3.28.2.1.3. (T 466b18; ZC 665a12; Fangshan 280b21; Koryŏ 738b12; Qisha 340c14) 彼既如是如理尋思，了知諸欲是其麁相，知初靜慮是其靜相。[71] 從此已後[72]，超過聞思，唯用修行，於所緣相[73]發起勝解，修奢摩他毘鉢舍那。[74] 既修習已如所[75]尋思麁相靜相，數起勝解。如是名爲勝解作意。

3.28.2.1.4. (T 466b22; ZC 665a17; Fangshan 280b26; Koryŏ 738b16; Qisha 340c19) 即此勝解善修、善習、善多修習爲因縁故，最初生起斷煩惱道。[76] 即所生

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as 説 can also be explained as stylistic requirements for the Chinese wording of the sentence.

[69] Chongning, Zifu, Qisha, Puning, Hongwu, Yongle-nan, Yongle-bei, Jingshan, Qing: 浄.

[70] Ch: '<u>Thus</u>, this contemplation <u>should be said</u> to be <u>still</u> a mixture of listening and reflection'. Usually, *veditavya* is rendered as 當知 or 應知. In the parallel passage in the *Xianyang lun* (T31.515a6; cf. Choi, p. 82), Xuanzang employs 應知. Actually, 當言 rather suggests *vaktavyaḥ* (cf. also Choi p. 127, n. 432). Skt. *vaktavyaḥ* is frequently used in, for example, the AKBh, being variously rendered as 當說, 當辯, 應說, 應言, 應辯, 須說, etc. (see AKBh Index, s.vv.).

[71] '<u>He has thus already examined properly, has realised that sensual pleasures represent the coarse aspect and understood that the first trance represents the serene aspect</u>'. The Skt. sentence as well as the Tib. rendering seems quite problematic. Although it contains some explanantory parts which do not appear as in Skt., the Chinese translation is the most reliable version and certainly does not depart from the basic purport of the passage. See note 94 to Engl.tr.

[72] Ch.: '<u>From this afterwards</u>'.

[73] The Ch. translation suggests **ālambanimitta* rather than *nimittālambana*. Cf. 取所緣相義 (T30.295c25) rendering *ālambanimittagrahaṇārthena* (*Manobhūmi*, in YoBh Bhattacharya ed. 69,17-18); 解脫所緣相故 (T30.332a9) = *ālambananimittavimokṣāt* (*Samāhitā bhūmiḥ*, Delhey ed. and tr. 2002, 111, 10); 所緣相 (T30.333c26; 27) = *ālambananimitta* (ibid. 121, 8; 9; the last line actually defines the concept); 所緣相 (T30.438c11, 12-13) = *ālambananimitta* (ŚrBh, Shukla ed. 280, 6; 7-9, the last two lines containing a definition of the term; 所緣相 (T30.456a17ff) = *ālambananimitta* (ibid. 391, 18ff.); etc. The Chinese translation of the YoBh contains a total of 28 occurrences of the compound. See also note 95 to Engl. tr.

[74] Ch.: '<u>He generates conviction with regard to the characteristic of the meditative object</u>, and practises *śamatha* and *vipaśyanā*'. Ch. seems to construe *adhimucyate* with **ālambananimitta* (see also previous note above). A possible explanation is that the Skt. MS used by Xuanzang may have read: **adhimucyate tad ālambananimittam eva* | (with *daṇḍa* after *eva* and *ālambananimittam* insead of extant Skt. *tannimittālambanām*).

[75] Fangshan: 即.

[76] The Chinese sentence can be construed in two ways: '<u>Thereupon</u>, because [he] <u>intensely</u> [/<u>skilfully</u>] cultivates <u>this [very] conviction</u>, <u>intensely</u> [/<u>skilfully</u>] exercises [it], <u>intensely</u> [/<u>skilfully</u>] practises [it], [he] generates the path of the elimination of defilements for the first time'. According to this reading, 此勝解 would be a direct object placed before the verb, most likely the nuance being that of emphasis (see also the KDK 139: 此の勝解をば; in classical Japanese, をば being a modality to stress the direct object; cf. also KIK 236 此の勝解を). The subject of the main clause would be 彼 'he', i.e., the ascetic, which, however, is not expressed in the surface structure.

Another way of interpreting the sentence is: '<u>Thereupon</u>, <u>this conviction</u>, on account of

起斷煩惱道俱行作意，此中說名遠離作意[77]。

3.28.2.1.5. (T 466b25; ZC 665a21; Fangshan 281a1; Koryŏ 738b20; Qisha 340c21) 由能最初斷於欲界先所應斷諸煩惱故，及能除遣彼煩惱品麁重性故，從是已後，愛樂於斷，愛樂遠離。於諸 **(ZC 665b1)** 斷中見勝功德，觸證少分遠離喜樂。[78] 於時時間，欣樂作意而深慶悅。於時時 **(T 466c1)** 間，厭離作意而深厭患。爲欲除遣惛沈睡眠掉舉等故。如是名爲攝樂作意。

3.28.2.1.6. (T 466c2; ZC 665b5; Fangshan 281a6; Koryŏ 738c6; Qisha 340c27) 彼由如是樂斷、樂修，正修加行，善品[79]任持[80]，欲界所繫諸煩惱纏[81]，若行若住，不復現行。便作是念："我今爲有於諸欲中貪欲煩惱不覺知耶？爲無有耶？"爲審觀察如是事故，隨於一種可愛淨相作意思惟。猶未永[82]斷諸隨眠故，思惟如是淨妙相時，便復發起隨習近心、趣習近心、臨習近心。不能住捨，不能厭毀、制伏、違逆[83]。彼作是念："我於諸欲猶未解脫其心，猶未正得解脫。我心仍爲諸行制伏，

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intense [/skilful] cultivation, intense [/skilful] exercise, intense [/skilful] practice, generates the path of the elimination of defilements for the first time'. Such a reading would have the subject expressed in the surface structure but separated from the verb of the main clause by a rather long causal construction.

As for 善, I assume that it was employed to stress the intensity of the practice, reflecting thus stylistic preferences of the Chinese translator rather than conjecturing that it renders here **su*-, etc. (which has no equivalent in the extant Skt. MS). I have rendered 善 here as 'intense(ly)' or 'skilful(ly)', but the construction can also be understood as 'he becomes well versed in cultivating this conviction' or, simply, 'can cultivate this conviction'. The latter sense (i.e., 'can') might have the additional function of indicating the active voice of the main verb (much like the usage of 能 in Buddhist translations; see note 102 below).

Slightly unusual in this context is the rendering of (apparently) Skt. *āsevana* as 修 (which quite often stands for *bhāvayati*, etc.) and of *bhāvanā* as 習, but semantically these raise no special problems. Let also note that *anvayāt* is translated as a clause but this is rather a matter of wording and stylistic preferences in Chinese.

77 Ch.: 'This is here [i.e., in this context] called the contemplation engendering separation'.

78 Unlike Skt., the Ch. construction is active, containing two sentences: 'he sees the benefit..., and he experiences [lit., touches and realises] a small [degree of] delight at separation.' This turn of phrase is much more natural in Chinese.

79 Qisha, Puning, Hongwu, Yongle-nan, Yongle-bei, Jingshan, Qing: 見.

80 The correct punctuation is a rather delicate matter. The most natural way of reading the text in Chinese is the one adopted above, but in the light of the Skt. text, the punctuation should rather be: 正修，加行善品任持.

81 Ch.: 'being enwrapped by the defilements connected with the realm of sensual pleasures'.

82 Chongning, Zifu, Qisha, Puning, Hongwu, Yongle-nan, Yongle-bei, Jingshan, Qing: 求.

83 This corresponds to Skt. *nirvi<d>, jugupsā, prativāniḥ, pratikūlatā*. The most natural way to read the sentence in Chinese is to see here three binomic compounds, and this is how I punctuate the phrase. It is possible, however, that we have here two binomes and two monomorphemic words, which would thus correspond perfectly to Skt. The characters 厭毀 could actually be seen as rendering *nirvid* and *jugupsā*. Or, alternatively, 違逆 could stand for *prativāni* and *pratikūlatā*. If we opt for the idea of a perfect Skt.-Ch. parallel, I would rather prefer the former alternative, but this would not solve our dilemma here. Both 厭 and 毀 can stand alone as equivalents for a variety of Skt. words, but equally true is that 厭毀 functions as a binomic compound. For example, in Xuanzang's translation of the AKBh at T29.149a20, 厭

如水被持，未[84]爲法性之所制伏。我今復應爲欲永斷餘隨眠故，正[85]勤[86]安住樂斷、樂修。”如是名爲觀察作意。

3.28.2.1.7. (T 466c14; ZC 665b18; Fangshan 281a18; Koryŏ 738c19; Qisha 341a8) 從此[87]倍更樂斷，樂修[88]，修奢摩他毘鉢舍那[89]，鄭重觀察。修習對治，時時觀察先所已斷[90]，由是因緣[91]，從欲界繫一切煩惱心得離繫。此由暫時伏斷方便，非是畢竟永害種子。[92] 當於爾時初靜慮地前加行道 **(ZC 665c1)** 已得究竟，一切煩惱對治作意已得生起。[93] 是名加行究竟作意。

3.28.2.1.8. (T 466c21; ZC 665c2; Fangshan 281a22; Koryŏ 739a2; Qisha 341a14) 從此無間，由是因緣，證入根本初靜慮定。即此根本初靜慮定俱行作意名加行究竟果作意。

3.28.2.1.9.1. (T 466c23; ZC 665c5; Fangshan 281a24; Koryŏ 739a5; Qisha

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毀 is most likely a binome, though unfortunately here we have no Skt. parallel. (The compound occurs in the commentary *ad* Ⅷ.19d; cf. Skt. text at AKBh, 446).

[84] See note 111 to Engl. tr.

[85] Chongning, Zifu, Qisha, Puning, Hongwu, Yongle-nan, Yongle-bei, Jingshan, Qing: 心.

[86] Shōsō-in, Fangshan, Chongning, Koryŏ, Qi, Hongwu, Yongle-bei read: 勤 (in this form or or allographs of it; see below). Taishō reads: 勒, and notes that Chongnig and Shōsō-in have the reading: 勤 (T, vol. 30, p. 466, n. 6). The implication is that the other texts, i.e., Koryŏ, Zifu, Puning, Jingshan, and Tenna read: 勒. Koryŏ, however, also reads: 勤. ZC (Jin) reads 勤, for which it uses the allograph:  . The same allograph is employed in Yongle-bei. ZC contains no note, and this makes it difficult to judge whether we should take its silence as meaning that Zifu, Puning, Jingshan, Yongle-nan, and Qing have the same reading (in which case the annotation in Taishō is partially wrong or incomplete) or whether the ZC editors have failed to notice the *var. lec.* here. Both KDK and KIK read 勤 but have no notes.

[87] Ch.: 'From this [afterwards]'.

[88] Chongning, Zifu, Qisha, Puning, Hongwu, Yongle-nan, Yongle-bei, Jingshan and Qing omit: 修. The Southern stemma seems to have considered this 修 a dittography (see next 修) and accordingly deleted it. In view of the Skt. *bhāvanārāmaḥ*, it is clear, however, that both 修 in 樂修, 修奢摩他毘鉢舍那 are necessary. KIK 237 omits one 修. KDK 140 correctly reads both of them.

[89] Skt. *śamathavipaśyanāyuktaḥ*. It is difficult to say whether the Ch. 修 renders *yukta* or it is related to *bhāvanā* as suggested by the Tib. *gnas dang lhag mthong sgom pa*. See also note 177 to Tib. ed.

[90] The Chinese translation mentions only the investigation of the 'already abandoned [sensual pleasures]'. Skt. and Tib. have both the 'abandoned and not [yet] abandoned'. Xuanzang's MS may have been corrupt (**prahīṇatāṁ*).

[91] Ch.: 'because of this reason'. Probably a turn of phrase used for rendering and stressing the causal link between the genitive absolute and the main clause in Skt.

[92] Ch.: 'Since it is [only] a method of temporary subduing [the defilements], this is not the complete destruction of the seeds for ever'. Here and below (see note 93), Xuanzang departs from the Skt. syntax and adds a few extra elements probably in an editorial effort to bring more clarity.

[93] Ch.: 'Precisely at this point, the afore[-mentioned (?)] preparatory path of first absorption has reached completion, [and] the contemplation which counteracts all defilements has arisen.'

341a16) 又於遠離、攝樂作意現在轉時，能適悅身離生喜樂，於時時間微薄現前[94]。加行究竟作意轉時[95]，即彼喜樂轉復增廣，[96] 於時時間深重現前[97]。加行究竟果作意轉[98]時，離生喜樂遍諸身分，無不充滿，無有間隙[99]。彼於爾時遠離諸欲，遠離一切惡不善法，有尋有伺，離生喜樂，於初靜慮，圓滿五支，[100] 具 **(T 467a1)** 足安住。名住欲界對治修果[101]，名隨證得離欲界欲。

3.28.2.1.9.2. (T 467a2; ZC 665c14; Fangshan 281b5; Koryŏ 739a14; Qisha 341a24) 又了相作意於所應斷能[102]正了知，於所應得能正了知，爲斷應斷，爲得應得，心生希願[103]。勝解作意爲斷、爲得正發加行。遠離作意能捨所有[104]上品[105]煩

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[94] Ch. translates Skt. *pratanukasaṁmukhībhāvayogena*, but Tib. *bde ba'i dngos po chung ngu'i tshul gyis* suggests **pratanukasukhībhāvayogena*. For more details, see note 123 to Engl. tr.

[95] Ch. may suggest *prayoganiṣṭhāmanaskāre vartāmane* (= 轉) rather than the Skt. *prayoganiṣṭhāmanaskārakāle*, but it is equally possible that the Ch. added 轉 for the sake of uniformity (see other sentences below) and clarity.

[96] Ch.: '<u>the joy and pleasure is increasingly amplified</u>'. Did Xuanzang translate freely and split the Skt. compound *ghanavipulatarasaṁmukhībhāvena*, keeping *vipulatara* here and placing *ghanasaṁmukhībhāvena* in the next sentence?

[97] Ch. translates Skt. *ghanavipulatarasaṁmukhībhāvena*, but Tib. *ba'i dngos po shin tu mang po dang | shin tu rgya chen po'i tshul gyis* suggests **ghanavipulatarasukhībhāvayogena*. See note 94 above.

[98] Note that while at the beginning of this passage *vartāmane* is rendered as 現在轉, here we have only 轉.

[99] Ch.: '<u>there is no opening [which is not filled with joy and pleasure]</u>'.

[100] Another possibility of construing the Ch. syntax is: 離生喜樂於初靜慮圓滿，五支具足: 'the joy and pleasure born of separation is <u>complete [/perfect]</u> [and] possessed of five limbs in the first absorption'. This is apparently how KDK 140 and KIK 237 understand the Chinese translation. Such a reading would, however, represent a clear departure from our Skt. original as well as from the canonical formula in general. I think that my punctuation above has the advantage of keeping closer to the original. 圓滿五支 is probably a rendering of *pañcāṅga*. 圓滿 is not probably the most faithful rendering, but Xuanzang may have wished to stress the 'completeness' of the five limbs which characterises the first absorption. Anyway, even if semantically stressing a nuance which is not present in (at least the surface structure of) the Skt. compound, construing 圓滿五支 as a rendering of *pañcāṅga* does not depart from the basic sense of the word as well as from the Skt. sentence syntax. 具足安住 is, most likely, a rendering of *upasaṁpadya viharati*. Let us also note that in the parallel passages at ŚrBh-Gr 20, 23-24, and ŚrBh-Gr (17) 8, 6-9, Xuanzang renders differently: 離生喜樂，入初靜慮，具足安住 (T30.397c4-5 and 435c29-436a1 respectively).

[101] Ch. has no equivalent for Skt. °*mārga*° (cf. also Tib. *lam*).

[102] Here and in many sentences below, Ch. uses 能 'can, be able', for which there is no direct Skt. equivalent. In Buddhist Chinese, 能, probably preserving its basic semantic value, seems to also serve as a secondary marker or 'enhancer' of the active voice of the main verb (contrasted, when necessary, with passive markers like 所, the latter most frequently employed for past participle constructions).

[103] Ch.: 'he <u>generates in his mind the wish</u> for the elimination of what should be eliminated and the gaining of what should be gained'. 心生希願 most likely renders Skt. *cittaṁ praṇidhatte* (cf. 希願發起 rendering the same Skt. phrase at T30.442c19 = ŚrBh Sh. ed. 310, 14). It thus appears that Ch. construes *praṇidhatte* as 'wishes' rather than 'directs' (see Engl. tr.).

惱。攝樂作意能捨所有中品煩惱。觀察作意能於[106]所得離增上慢安住其心。加行究竟作意能捨所有下品煩惱。加行究竟果作意能正領受彼諸作意善修習果。[107]

3.28.2.1.9.3. (T 467a9; ZC 665c22; Fangshan 281b12; Koryŏ 739a23; Qisha 341b1) 又若了相作意，若勝解作意，總名[108]隨順 **(ZC 666a1)** 作意、厭壞對治俱行。若遠離作意，若加行究竟作意，總名對治作意、斷對治俱行。若攝樂作意名對治作意及順清淨作意。若觀察作意名順觀察作意。如是其餘四種作意[109]當知攝入六作意中，謂：隨順作意、對治作意、順清淨作意、順觀察作意。

3.28.2.2.1. (T 467a16; ZC 666a7; Fangshan 281b19; Koryŏ 739b7; Qisha 341b7) 如初靜慮定有七種作意[110]，如是第二、第三、第四靜慮定及空無邊處、識無邊處、無所有處、非想非非想處定，當知各有七種作意。[111]

3.28.2.2.2. (T 467a19; ZC 666a11; Fangshan 281b22; Koryŏ 739b11; Qisha 341b10) 若於有尋有伺初靜慮地覺了麁相[112]，於無尋無伺第二靜慮地覺了靜相[113]，爲欲證入第二靜慮，應知是名[114]了相作意。謂：已證入初[115]靜慮定，已得初靜慮者於諸尋伺[116]觀爲麁性，能正了知[117]。“若在定地，於緣最初率爾而起，忽[118]務行境[119]，

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[104] Here and below, we have 所有 which usually means 'all' or 'what[ever] exists' but can also be used as an expression for stressing plurality.

[105] Unlike below, where 品 translates *prakāra*, we have no Skt. equivalent. Here the word was probably used for uniformity's sake.

[106] Shōsō-in: 令.

[107] Ch.: 'The contemplation which represents the fruit of the culmination of the practice can rightly [/indeed] receive [/experience] the fruit of these contemplations well cultivated'. The Ch. rendering seems to presuppose: **eṣāṁ manaskārāṇāṁ subhāvitānāṁ phalaṁ pratyanubhavati.* See also note 146 to Skt. crit. ed.

[108] Here and in the sentence below, Ch. adds 總名 'are together called'.

[109] Ch: 'these other four kinds of contemplations'.

[110] Ch.: 'like there are seven contemplations in [i.e., for the attainment of] the first absorption'. Cf. Skt. and Tib., where the seven contemplations are the instrument through which absorptions are attained.

[111] Ch.: 'it should be known that there are seven contemplations in [i.e., for the attainment of] each [of the above absorptions and attainments]'. Skt. has no equivalent for 'it should be known', but Tib. *rig pa bya'o* also suggests **veditavyaḥ*. The parallel passage in the AbhSamBh (Tatia ed. 80, 27) similarly has *yojayitavyāḥ*. Cf. also 當知 in parallel passage in the *Xianyang lun* (Choi ed., p. 85).

[112] Ch.: '[when the ascetic] perceives the coarse characteristic in [i.e., pertaining to] the level of the first absorption which is possessed of rough examination [and] subtle investigation'. This probably represents Xuanzang's editorial clarification. In Skt. and Tib., *vitarka* appears here and below in locative plural (see note 141 to Engl.tr.).

[113] Ch.: '[and when the ascetic] perceives the serene characteristic in the level of the second absorption which is not possessed of rough examination [and] subtle examination.'

[114] Ch.: 'it should be known that it is named'.

[115] Ch., like Tib., suggests: *prathama°*, for which there is no equivalent in Skt. Cf. note 156 to Skt. crit. ed.

[116] Ch.: 'various rough examinations [and] subtle investigations'. See note 141 to Engl. tr.

[117] Ch: '[the ascetic] can correctly know [or: correctly knows]' (for 能, see note 102 above). The sentence lacks both in Skt. and Tib. It does not appear to be an editorial clarification (semantically, it does not bring any important information). It might reflect a different MS

麁意言性，是名爲尋。即於彼緣隨彼而起，隨彼而行，徐歷行境[120]，細意言性是名爲伺。又正了知[121]如是尋伺是心法性，心生時生，共有、相應、同一緣轉。又正了知如是尋伺依内而生，外處所攝。又正了知如是[122]一切過去、未來、現在所 **(T 467b1)** 攝[123]，從因而生，從緣 **(ZC 666b1)** 而生，或增或減，不久安住，[124] 暫時而有，率爾現前，令心躁擾，令心散動，不靜行轉。求上地時[125]，苦[126]住隨逐，是故皆是黒品所攝，隨逐諸欲離生喜樂少分勝利，隨所在地自性能令有如是相[127]。於常常

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transmission. Cf. similar phrase 又正了知 in the next paragraph and note 121 below.

[118] Puning, Jingshan read: 忽 'all at once', etc. Semantically (as well as graphically), this is very close to 怱 'sudden(ly)', 'be in hurry', etc., and both often render Skt. *sahasā* (cf. BCSD, s.v.) The latter character is actually a vulgar or simplified non-standard allograph (俗字) of 悤 (Shinjigen, s.v.). ZC reads: 忩 (which is an another vulgar allograph of 悤) but has no note.

[119] Ch.: 'acting on the object hurriedly [/abruptly/busily]'. This phrase as well as the parallel expression 徐歷行境 below departs considerably from both Skt. and Tib.. If we compare the extant Skt. MS and the Ch., the equivalent of 怱務行境 should be *vyagrālambanacārī*, while 徐歷行境 should stand for *vyagracārī*. Even if we suppose a free translation, the Chinese phrases (especially the latter—see note below), can hardly be renderings of the two compounds as they appear in the extant Skt. text. See also note 143 to Engl. tr.

[120] Ch.: 'acting on the object slowly [/quietly/gradually].' The discrepancy is even more conspicuous here. On the whole, the Ch. refers to two distinct processes: the first one is the abrupt approach to the meditative object presuposed by *vitarka*, while the second one is the gradual and subtler investigation implied by *vicāra*. Doctrinally, there is no problem with this description, but philologically, we have to deal with an obvious difference which probably reflects a different MS reading. See also note 143 to Engl. tr.

[121] Here and in the next two sentences, Ch. reads: '[the ascetic] can correctly know [or: correctly knows]". The phrases lack both in Skt. and Tib. Cf. the similar phrase 能正了知 in the preceding paragraph which is discussed in note 117 above.

[122] Shōsō-in adds two superfluous characters: 尋思 after 是. The whole sentence in Shōsō-in reads: 又正了知如是尋思一切過去、未來、現在所攝.

[123] Ch: 'are comprised in the past, future, and present'.

[124] Ch.: 'does not last long'. This may represent and additional element in Xuanzang's MS (**acirasthitikāḥ*?—see BCSD, p. 34, 不久住 = *acirasthitika*) or an editorial gloss added by the Chinese master in order to explain or enhance the stylistical effect of *āyāpāyikāḥ* = 或增或減.

[125] Ch.: '[when] seek[ing] [to attain] the upper level'. See note 148 to Engl. tr.

[126] ZC (Jin), Koryŏ, Fangshan, Chongning, Qisha, Hongwu, Yongle-bei: 苦. T reads: 若, and its note 4, p. 467, mentions that 宮 (= Chongning) reads: 苦. This would mean that all the other editions collated by the Taishō editors, i.e., Shōsō-in, Koryŏ, Zifu, Puning, Jingshan, and Tenna, read: 若. Koryŏ, however, clearly reads: 苦. ZC has no note, and this implies that Zifu, Puning, and Jingshan read the same as the Jin text, i.e., 苦. Without directly checking Shōsō-in, Zifu, Puning, Jingshan, Yongle-nan, Qing and Tenna, it is very difficult to decide whether we should follow the Taishō annotation (which is at least partially wrong here) or we should infer along the lines suggested by the lack of a note in ZC, which fairly often fails to register variant readings. Both KDK 142 and KIK 239 read: 苦 but have no note. Skt. *duḥkhavihārānugatatvāt* guarantees that 苦 was the original reading.

[127] Ch.: 'in accordance with the level where [the ascetic] is, its nature makes it have such a characteristic'.

時，於恒恒時，有尋有伺心行所緣，躁擾而轉，不得寂靜[128]。”以如是等種種行相，於諸尋伺覺了麁相。又正了知[129]第[130]二靜慮無尋無伺如是一切所說麁相皆無所有。是故宣說第二靜慮有其靜相，彼諸麁相皆遠離故。

爲欲證入第二靜慮，隨其所應其餘作意如前應知。

3.28.2.2.3. (T 467b12; ZC 666b13; Fangshan 282a15; Koryŏ 739c13; Qisha 341c1) 如是乃至爲欲證入非想非非想處定[131]，於地地中隨其所應當知皆有七種作意。又彼麁相遍在一切下地皆有，下從欲界展轉上至無所有處。[132] 當知麁相[133]略有二種，謂：諸下地苦住增上，望上所住不寂靜故，[134] 及諸壽量時分短促，望上壽量轉減少故。[135] 此二麁相由前六事[136]如其所應當正[137]尋思。隨彼彼地樂離欲時，如其所應於次上地[138]尋思[139]靜相，漸次乃至證得[140]加行究竟果作意。

3.28.3.1.1. (T 467b22; ZC 666c1; Fangshan 282a23; Koryŏ 740a1; Qisha 341c10; Sakuma 87, § H.1.1.)[141] 復次此中“離欲”者：欲有二種，一者、煩惱欲，二

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[128] Ch.: 'possessed of rough examination, possessed of subtle investigation, the mind approaches [its] meditative object, operates in an agitated way, [and] does not attain serenity'. Ch. does not seem to render *praśanta*. On the other hand, there are no Skt. equivalents for Ch. 所緣 '[meditative] object' and 躁擾 'disquieting', 'causing agitation'. Concerning the latter, we should note that a few lines above, 令心躁擾 renders *cittasaṁkṣobhakarāḥ*. We actually find this binome quite often in the ŚrBh, but it does not have a fixed Skt. equivalent. At T30.461a15-16, 躁擾處法 translates *saṁkṣobhasthānīyānāṁ dharamāṇām* (Sh 418, 21-22), which is similar to the occurrence above, but at T30.409c1, 躁擾 appears to correspond to *plutamānasaḥ* (ŚrBh-Gr 132, 2) (or *drutamānasaḥ*? — the Chinese translation contains one word less than the extant Skt. MS; semantically, 躁擾 could render either of the words or, if Xuanzang deemed them synonymous, both) and at T30.436c25, 躁擾 renders *utplāvitatvam* (ŚrBh-Gr (17) 20, 1).

[129] Ch.: 'Furthermore, [he] correctly [/precisely] understands [that]'.

[130] T (without any note): 弟. Most likely, this is a mere typographical error.

[131] KDK 142 omits: 定.

[132] Ch.: 'Furthermore, the coarse characteristic pervades and exists in all inferior levels, [starting] below from the sphere of sensual pleasures [and going] successively up to the sphere of nothing [whatsoever].'

[133] Because of the additions in the previous sentence, the subject, i.e., 'coarse characteristic', is repeated here.

[134] Ch.: 'due to looking at [i.e., comparing] the superior dwellings [i.e., levels], [the inferior levels] are not serene.' Here and below (see note 135), 望, literally meaning 'to look at', might be a rendering of **apekṣya* 'with regard to', in the sense of 'compared with'.

[135] Ch.: 'due to looking at [i.e., comparing] the lifespan of the superior [levels], [the ascetic realises that the lifespan in the inferior levels] gradually decreases.'

[136] Ch.: 'by means of the six aspects [explained] before'. Cf. note 154 to Engl. tr.

[137] Ch.: 'must be correctly examined'.

[138] Ch.: 'the next superior level'. Skt. has only *upariṣṭāt* 'above, further on, afterwards'.

[139] In Ch. (as well as in Tib.), the post-verbal elements after *paryeṣate* form an independent sentence. Therefore, Ch. had to use the verb 尋思 = *paryeṣate* in this sentence, too. Cf. also note 269 to Tib. ed.

[140] Ch.: 'until gradually realising'.

[141] T, ZC (Jin), Koryŏ, and Qisha begin new paragraph.

者、事欲。離[142]有二種: 一者、相應離, 二者、境界離。

3.28.3.1.2. (T 467b24; ZC 666c3; Fangshan 282a25; Koryŏ 740a3; Qisha 341c12; Sakuma 88, § H.1.2.) "離惡不善法"者: 煩惱[143]欲因所生種種惡不善法[144], 即身惡行、語惡行等[145], 持杖、持刀、鬪訟、諍競、諂誑、詐僞、起妄語等。由斷彼故, 説名爲 : "離惡不善法" [146]。

3.28.3.1.3. (T 467b27; ZC 666c7; Fangshan 282a28; Koryŏ 740a7; Qisha 341c15; Sakuma 88, § H.1.3.) "有尋有伺"者: 由於尋伺未見過失, 自地猶有對治欲界諸善尋伺。[147] 是故説名 : "有尋有伺"。

3.28.3.1.4. (T 467b29; ZC 666c9; Fangshan 282b2; Koryŏ 740a9; Qisha 341c17; Sakuma 88, § H.1.4.) [148] 所言 "離" 者[149]謂: 已獲[150]得 **(T 467c1)** 加行究竟作意故。[151] 所言 "生" 者 : 由此爲因, 由此爲緣, 無間所[152]生, 故名 : "離生"。

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[142] Ch. has no equivalent for *kāma*° (cf. Skt. *kāmaviveka* and Tib. *'dod pa dag las dben pa*).

[143] Skt. has here *upakleśāḥ* (cf. also Tib. *nye ba'i nyon mongs pa*). Usually, *upakleśa* is rendered as 隨煩惱, 少分煩惱, 隨惑 (see YoBh-D, s.v.; etc.). It is not impossible that Xuanzang overlooked *upa-*, but I would rather suspect that his MS had a different reading here. Anyway, Ch. 煩惱欲 seems to presuppose *kleśakāma*. See note 144 below.

[144] Ch.: '<u>various bad</u> [and] unwholesome factors <u>engendered</u> because of the defilement sensual pleasures (**kleśakāmahetukāḥ*).' Sakuma (p. 28, n. 189) thinks that 所生 is not simply the rendering of °*hetukā* and that 生 appears to be the translation of *sambhavanti*. 種種 'various' is probably used in order to express the idea of plurality.

[145] Ch.: '<u>and so on</u>'. Ch. lacks the equivalent of Skt. *manoduścaritam* (cf. also Tib. *yid kyis nyes par spyad pa*). Xuanzang may have relied on a different MS reading here. It is not, however, excluded that his MS also contained *manoduścaritam* but he may have felt it out of place in a list of otherwise exclusively corporal and verbal actions and omitted it (?).

[146] Ch.: '<u>is named [/designated as]</u> "separation from bad and unwholesome factors"'. 説名 is a frequent compound in Buddhist translations, probably representing a full-fledged binomic lexeme. Quite often, it renders *ucyate* (cf. BCSD, s.v.; Karashima 2001, p. 432, s.v.; etc.), though it can also stand for *ākhya, ity*, etc. (cf. BCSD, s.v.). The traditional Japanese *kundoku*, on the other hand, reads each character as an independent verb: X 説いて名づけて Y と爲す 'X is expounded [/explained] and named (as) Y'. Whatever its exact grammatical nature may be, the lexeme/collocation reflects Chinese stylistic requirements rather than a different MS reading. (It quite frequently occurs below, but I shall no longer note its presence.)

[147] Ch.: 'Its own level <u>still has</u> various types of wholesome rough examination and subtle investigation [which can] counteract the sensual pleasures realm'.

[148] Ch. (as well as Tib.) adopts here a *pratīka*-based method of translation. The constitutive parts of the compound are rendered and glossed upon separately. This probably reflects Xuanzang's decision rather than a different MS reading.

[149] Ch.: '<u>the so-called</u> [lit., <u>what is called</u>] **separation**'. The phrases 所言...者 and 言...者 are regular expressions of introducing the word or phrase which is glossed upon. (They regularly occur below, but their presence will not be noted any longer.)

[150] T: 獄. Most likely, this a typographical error of Taishō. None of the traditional or modern Canons which I have consulted contains this reading. ZC has: 獲 (with no note indicating a *var. lec.*). Koryō, Fangshan, Qisha, Hongwu, Yongle-bei, Shukusatsuzō (155a3), Manji zōkyō (58a19), Manji zōkyō (Taiwan) (0117a3) as well as KDK (143) and KIK (239) read: 獲. Sakuma also adopts this reading. Actually, in the similar occurrences below, T, too, has: 獲.

[151] Ch.: 'The so-called "**separation**" means: <u>because [the ascetic] has already obtained</u> the

3.28.3.1.5. (T 467c2; ZC 666c12; Fangshan 282b4; Koryŏ 740a12; Qisha 341c19; Sakuma 88, § H.1.5.) 言"喜樂"者謂: 已獲得所希求義, 及於喜中未見過失, 一切麁重已除遣故, 及已獲得廣大輕安[153], 身心調暢, 有堪能故,[154] 說名 : "喜樂"。

3.28.3.1.6. (T 467c5; ZC 666c15; Fangshan 282b7; Koryŏ 740a15; Qisha 341c22; Sakuma 88, § H.1.6.) 所言初者謂: 從欲界最初上進, 創首獲得[155], 依順次數, 說名爲初。言"靜慮"者: 於一所緣繫念寂靜正審思慮[156], 故名 : "靜慮"。

3.28.3.1.7. (T 467c8; ZC 666c18; Fangshan 282b10; Koryŏ 740a18; Qisha 341c24; Sakuma 88, § H.1.7.) 言"具足"者謂: 已獲得加行究竟果作意故。[157]

3.28.3.1.8. (T 467c9; ZC 666c19; Fangshan 282b11; Koryŏ 740a19; Qisha

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contemplation attaining the culmination of the practice.' Skt. *kāmavivekaḥ* is not rendered into Ch.

152 Yongle-bei, Qing: 作. Shōsō-in, Koryŏ, Fangshan, ZC (Jin), Chongning, Zifu, Qisha, Puning, Hongwu, Yongle-nan, Jingshan, Tenna: 所.

153 Ch.: '[since (故 at the end of the next phrase) the ascetic] has already obtained extensive ease.' I assume that Xuanzang split the Skt. compound to make the sentence more explicit.

154 Ch.: 'the body and the mind, being malleable, have ability'. The phrase appears to translate Skt. °*cittakāyakarmaṇyatayā*. The presence of both 調暢 and 堪能 is somehow puzzling, because both words translate *karmaṇyatā* (see BCSD, s.v.). It is not excluded, however, that 調暢 renders another word, lost in both extant Skt. and Tib. Cf. 調柔自在有堪能心 (T30.537a20) translating *karmaṇya-vaśya-citta* at BoBh 170, 2. For a similar rendering in the YoBh, see T30.370b6-7: 遠離諸蓋, 身心調暢有所堪能。

155 Ch.: '[it] is obtained for the first time'.

156 Ch: '[the ascetic] binding [his] mindfulness to one meditative object [alone], is tranquil, and correctly reflects [on the meditative object]'. The equivalent in the extant Skt. text is *samyagālambanopanidhyānād ekāgrasmṛtyupanibandhād*. The Ch. translation contains more words and appears to presuppose a different MS reading. In the YoBh, *upanidhyāna* is rendered into Chinese as 觀察, 思惟, 思察, etc. In our passage here, *upanidhyāna* is most likely translated with a similar binome: 思慮. Skt. *samyak* is rendered as 正審 (literally, 'correctly and minutely'). (In the YoBh, we see such compounds as 正審觀察 = *samyag upalakṣaṇā*, 正審思察 = *samyag upanidhyāna, samyag evopanidadhyāti*, 正審思惟 = *samyag upanidhyāna*; cf. YoBh-D, s.vv.). The compound *ekāgratopanibaddhā* is more problematic. We also meet with it at ŚrBh 416, 21, where it is translated into Ch. as 一所緣境 (T30.460c11- 12). In our passage, too, 於一所緣 may be a rendering of *ekāgra*, but this leaves *alambana* untranslated. One of the most frequent translations for *alambana* is 緣, and it is not excluded that Xuanzang decided to combine 'one-pointed' with 'the meditative object'. Semantically, this is not impossible, but in terms of philological rigour, about which the Chinese master seems to have cared so much, such a decision would be rather puzzling: *alambana* and *ekāgra* belong to two different compounds. The next word, 繫念, is, most probably, a rendering of *smṛtyupanibandha* and raises no particular problems. 寂靜, on the other hand, is without any Skt. correspondent. In the YoBh (as well as in many other Chinese translations), it renders *upaśama, śānti. śānta, vyupaśama*, etc. Its presence can be best explained by presupposing that Xuanzang relied on a different MS reading.

157 Ch.: 'because of having already attained the contemplation [which represents] the fruit of the culmination of the practice. Xuanzang apparently translated the rather succinct Skt. sentence in a more explicit manner.

341c25; Sakuma 88, § H.1.8.) 言"安住"者謂: 於後時由所修習多[158]成辦[159]故, 得隨所樂, 得無艱難, 得無梗[160]澁, 於靜慮定, 其心晝夜能正隨順、趣向、臨入,[161] 隨所欲樂, 乃至七日七夜能正安住[162], **(ZC 667a1)** 故名："安住"。

3.28.3.2.1. (T 467c13; ZC 667a1; Fangshan 282b14; Koryŏ 740b1; Qisha 341c30; Sakuma 89, § H.2.1.)[163] 復次於有尋有伺三摩地相心能棄捨, 於無尋無伺三摩地相繫念安住[164]。於諸忽務所行境界能正遠離, 於不忽務所行境界安住其心, 一味、寂靜、極寂靜轉[165]。[166] 是故説言：**"尋伺寂靜故, 内等淨故"**。

3.28.3.2.2. (T 467c17; ZC 667a6; Fangshan 282b19; Koryŏ 740b6; Qisha 342a4; Sakuma 89, § H.2.2.) 又彼即於無尋無伺三摩地中[167]串修習[168]故, 超過尋

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[158] Ch. seems to render °*bahulīkāra*° in a simplified way as 多 'frequently' (suggesting rather *bahulam*). Tib. also appears to translate in a similar manner (see note 315 to Tib. ed.).

[159] T and ZC correctly read 辦, but the CD-ROM has here 辧. In spite in their close resemblance (the first character has 力 in the middle, while the second one has 刀), the two characters are different words (see DKWJ, vol. 10, p. 1084, s.v. 辧, 參考). Actually, only the first character means 'to perform' (ibid., vol. 10, p. 1083, s.v. 辦; see especially the citation from the *Shuo wen xin fu* 説文新附: 辦致力也 '辦 is to exert [one's] power [/efforts]'). The compound 成辦 is also recorded by Nakamura (BDJ, s.v.), who adds that 'Mainly Xuanzang employed this translation', giving its Sanskrit equivalent of *abhiniṣpādana*. Sakuma, whose edition of the Chinese text is for most part printed in modern Japanese simplified characters, reads: 弁. This character is a simplified form used for 辨, 辯, etc. but not for 辦 (see DKWJ, vol. 4, p. 664, s.v. 弁). If it had been printed in traditional characters, Sakuma's text would presumably have read: 辨. This is actually an allograph of 辧, which, as we have seen, is not the correct reading here. However, the reading in Sakuma's text is, most probably, the result of a limitation imposed by the adoption of simplified Japanese characters rather than an error.

[160] Fangshan, ZC (Jin): 鞕.

[161] Ch.: 'his mind, day and night, can correctly follow, is directed towards, [and] enter'. Xuanzang probably relied on a different MS reading here. If this is, however, an editorial addition, this should be the expansion of *atināmayati*.

[162] Ch.: '[the ascetic] can correctly dwell'.

[163] Qisha begins a new paragraph.

[164] Skt. *upanibadhnāti* appears to be rendered by two verbs: 'binds [his] thoughts [and] places [them]'.

[165] Chongning, ZC (Jin), Zifu, Qisha, Puning, Hongwu, Yongle-nan, Yongle-bei, Jingshan, Qing read: 故 instead of 轉. KDK 144 reads: 轉ずるが故に, which seems to presuppose an original with both characters. KDK does not give any details for this particular reading, and this makes it difficult to assess whether it is based on a traditional source or is an editorial decision. KIK 240 omits 轉 and reads 故 only. Tib. °*pas na* suggests a reading or understanding close to 故, but this is not supported by Skt.

[166] Ch.: '[the ascetic] concentrates [lit., puts his mind] on an object which is not acted upon hurriedly [/abruptly/ busily] [so that it] functions in a homogenous [lit., 'one-flavour], serene, extremely serene [way]'. Though rather unusual, 所行 should correspond to Skt. *-cāriṇi* (所 hardly fits, however, the suffix °*in*). Cf. also the phrase 忽務行境 in passage 3.28.2.2.2. See note 119 above.

[167] Of all traditional Canons, only Koryŏ contains 中 here. T and Sakuma also follow this reading. KDK 144 and KIK 240 also read: 三摩地の中. Though not bringing an important

伺有間缺位，能正獲得[169]無間缺位。是故說言："心一趣故"。

3.28.3.2.3. (T 467c20; ZC 667a9; Fangshan 282b21; Koryŏ 740b9; Qisha 342a6; Sakuma 89, § H.2.3.) "無尋無伺"者：一切尋伺悉皆斷故。

3.28.3.2.4. (T 467c21; ZC 667a10; Fangshan 282b22; Koryŏ 740b10; Qisha 342a7; Sakuma 89, § H.2.4.) 所言"定"者謂：已獲得加行究竟作意故。所言"生"者：由此爲因，由此爲緣，無間所生[170]，故名："定生"。

3.28.3.2.5. (T 467c23; ZC 667a12; Fangshan 282b24; Koryŏ 740b12; Qisha 342a9; Sakuma 89, § H.2.5.) 言"喜樂"者謂：已獲得所希求義，又於喜中未見過失，有欣有喜，一切尋伺初靜慮地[171]諸煩惱品所有麁重皆遠離故，能對治彼廣大輕安[172]，身心調柔有堪能[173]樂所隨逐故，名："有喜樂"。

3.28.3.2.6. (T 467c27; ZC 667a17; Fangshan 282b28; Koryŏ 740b17; Qisha 342a13; Sakuma 89, § H.2.6.) 依順次數此爲"第二"。如是一切如前應知。

3.28.3.3.1. (T 467c28; ZC 667a18; Fangshan 283a1; Koryŏ 740b18; Qisha 342a15; Sakuma 89, § H.3.1.)[174] 復次[175]彼於喜相深見[176]過失。是故說言："於喜離欲"。

3.28.3.3.2. (T 467c29; ZC 667a20; Fangshan 283a2; Koryŏ 740b20; Qisha 342a16; Sakuma 90, § H.3.2.) 又於爾 **(T 468a1)** 時遠離二種亂心災患，能於離喜第三靜慮攝持其心，[177] 第二靜慮已離尋伺，今於此中復離於喜。是故說言："安住於捨"。如是二法能擾亂心 **(ZC 667b1)** 障無間捨。初靜慮中有尋伺故，令無間捨不自在轉[178]。第二靜慮由有喜故，令無間捨不自在轉。是故此捨初二靜慮說名無

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semantic difference, the character 中 is necessary if we want to preserve the four-syllable rhythm which is so important for the Classical Chinese prose.

[168] Usually, *abhyāsa* is rendered into Chinese as 串習 (see YoBh-I; BDJ, s.v.) and 修習 stands for *bhāvanā* (Yobh-I, s.v.). Here, it appears that Xuanzang translates *abhyāsa* as 串, which may actually be an abbreviation. We occasionally see *abhyāsa* rendered in the YoBh as 串修 (e.g., YoBh MS 140b5 = T30.389b7) or even as 串修習 (e.g., SamBh 175, 12 = T30.343b15). The latter is identical with 串修習 in our ŚrBh passage above, but given the (extant) Skt. *bhāvanābhyāsa*, it is unlikely that all the three characters stand for *abhyāsa* here. I would rather surmise that a phrase like 串<u>修</u> (*abhyāsa*) + <u>修</u>習 (*bhāvanā*) was abridged to 串修習. Another possibility is that the second character of the usual 串<u>習</u> (*abhyāsa*) was deemed as unnecessary in view of 修<u>習</u> (*bhāvanā*), and this was abbreviated to 串修習.

[169] Ch.: '<u>correctly[/properly]</u> obtains'.

[170] Ch. seems to construe the Skt. phrase 'X (nominative) Y-*hetukaṁ utpadyate* (intransitive)' as 'X is produced (passive) from Y as its cause'.

[171] Ch: '<u>the level of</u> first absorption [...]'.

[172] Ch. suggests: °*vipulapraśrabdhi*° (like in the parallel passage 3.28.3.1.5.). Skt. (as well as Tib.) has only: °*praśrabdhi*°.

[173] See note 154 to passage 3.28.3.1.5. above.

[174] Qisha begins new paragraph.

[175] Ch.: '<u>furthermore</u>'. Ch. often opens new sections and passages with 復次 (lit., 'again, next'). Its presence below will be no longer noted.

[176] Ch.: '<u>profoundly</u> sees [/realises]'.

[177] Ch. seems to render *pradadhataḥ* as a finite verb: '[the ascetic] <u>can</u> concentrate his mind to the third absorption which is free from joy'.

[178] Here and in the next sentence, Ch. renders as follows: '<u>makes</u> the uninterrupted equanimity

有。由是因緣修靜慮者第三靜慮方名“有捨”。[179]

3.28.3.3.3. (T 468a8; ZC 667b5; Fangshan 283a9; Koryŏ 740c5; Qisha 342a23; Sakuma 90, § H.3.3.) 由有捨故，如如安住所有正念，如是如是彼喜俱行想及作意[180]不復現行。若復於此第三靜慮不善修故，或時失念，彼喜俱行想及作意時復現行。尋即速疾以慧通達能正了知，隨所生起能不忍受，方便棄捨[181]、除遣[182]、變吐[183]，心住上捨[184]。是故説：“有正念正知”。

3.28.3.3.4. (T 468a14; ZC 667b12; Fangshan 283a15; Koryŏ 740c12; Qisha 342a28; Sakuma 90, § H.3.4., 1st paragraph)[185] 彼於爾時住如是捨，正念正知，親近、修習、多修習故，令心踊躍、俱行喜受便得除滅，離喜、寂靜、最極寂靜，與喜相違心受[186]生起。

3.28.3.3.5. (T 468a17; ZC 667b15; Fangshan 283a18; Koryŏ 740c15; Qisha 342b1; Sakuma 90, § H.3.4., 2nd paragraph) 彼於爾時色身、意身領納受樂及輕安樂。是故説言：“有身受樂”。

3.28.3.3.6. (T 468a18; ZC 667b17; Fangshan 283a19; Koryŏ 740c17; Qisha 342b3; Sakuma 90, § H.3.5.) 第三靜慮已下諸地[187] 無如是樂及無間捨。第三靜慮已上諸地[188]此無間捨雖復可得[189]而無有樂。下地[190]樂捨俱無有故，上地[191]有捨而無

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function in a restricted way [lit., not freely]'.

[179] Ch.: 'For this reason, the third absorption of the meditator is called "**having equanimity**".' Cf. Tib. ed.

[180] Here and below, Ch. makes clear the meaning of the Skt. *dvandva* compound *saṁjñāmanasikārāḥ*: 'ideations and acts of attention'.

[181] Ch.: 'get rid [by means of various] methods [**prayogena* (?)]'.

[182] Qisha, Puning, Hongwu: 遺. Fangshan, ZC (Jin), Koryŏ, Yongle-bei read: 遣. T also reads: 遣, and mentions in note 1, p. 467, that 元 (= Puning) has: 遺. If we are to trust Taishō, it would mean that Shōsō-in, Chonning, Zifu, Jingshan, and Tenna also read: 遣. ZC has no note, and we cannot determine how Yongle-nan and Qing read here.

[183] Literally, 變吐 means 'alter [and] spit out [/vomit]'. The second character suggests **vāntīkaroti* rather than *vyantīkaroti*. The BHS term (from the past participle of √*vam*) means 'to reject, throw out' and appears to be patterned on a Middle Indic form corresponding to the Pali *vanta+karoti* (see BHSD, s.v.). In Pali, *vanta* means both 'vomited' and 'renounced' (PTSD, s.v.). Though 變吐 = **vāntīkaroti* seems a reasonable conjecture, the sense of 變 'alter' in the binome is not very clear to me. (Could it refer to the digestive changes undergone by food before being vomited?) As far as I know, the only lexicographical source which records 變吐 is YoBh-I which gives it as an equivalent for Skt. *charditaka, vāntāśāna, virikta,* and *vyantīkaroti* (but not **vāntīkaroti*). The binome 變吐 occurs rather frequently in the YoBh: a total of 27 times.

[184] Ch.: 'the mind dwells in superior equanimity'. See note 190 to Engl. tr.

[185] On the rather irregular form of this gloss, see note 192 to Engl. tr.

[186] Ch. 心受 suggests **cetasikaṁ veditam* (or is a free rendering?).

[187] Ch.: 'the levels below the third absorption'.

[188] Ch.: 'the levels above the third absorption'.

[189] Ch.: 'can again be obtained'. 復 may be regarded as a standing for *apy*, but *yad apy* is used here in the sense of 'although' (cf. BWDJ, s.v. *yad*), which is rendered in this sentence as 雖.

[190] Ch.: 'the level[s] below'.

[191] Ch.: 'the level[s] above'.

樂故，是故說言，於是處所謂第三靜慮："諸聖宣說謂（依於此已得安住補特伽羅）：'具足捨、念及以正知住 **(ZC 667c1)** 身受樂'，第三靜慮具足安住"。言"諸聖"者謂：佛世尊[192]及佛弟子。

3.28.3.4.1. (T 468a26; ZC 667c3; Fangshan 283a26; Koryŏ 741a3; Qisha 342b9; Sakuma 91, § H.4.1.)[193] 復次此中對治種類勢相似故，略[194]不宣說樂斷對治，但說對治所作樂斷。何等名爲此中對治？ 所謂捨念及以正知。由即於此數修習故，便能棄捨令不出離第三靜慮第三 **(T 468b1)** 靜慮地中勝樂。[195] 是故說言："由樂斷故"。

3.28.3.4.2. (T 468b1; ZC 667c8; Fangshan 283b2; Koryŏ 741a8; Qisha 342b14; Sakuma 91, § H.4.2.) 修靜慮者即於爾時所有苦樂皆得超越[196]。由是因緣，若先所斷，若今所斷，總集說言："樂斷，苦斷，先喜憂沒"。

3.28.3.4.3. (T 468b4; ZC 667c11; Fangshan 283b5; Koryŏ 741a11; Qisha 342b16; Sakuma 91, § H.4.2.) 謂：入第四靜慮定時樂受[197]斷故，入第二靜慮定時苦受斷故，入第三靜慮定時喜受沒故，入初靜慮定時憂受沒故，今於此中且約苦樂二受斷故[198]，說有所餘非苦樂受。是故說言：彼於爾時[199]"不苦不樂"。

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[192] Ch.: 'the Buddha, the World-Honoured One (**Bhagavat*)'. Though difficult to determine, I would surmise that this addition represents Xuanzang's stylistic embellishment rather than a different MS reading.

[193] T, ZC (Jin), and Koryŏ begin new paragraph. Qisha continues the running text without a new paragraph.

[194] Ch.: 'for brevity's sake [/abbreviating]'.

[195] Ch.: '[the ascetic] can abandon the exquisite pleasure pertaining to the third absorption which causes the attachment to [lit., the non-detachment from] the third absorption'. It seems that Xuanzang's MS read something like: **tṛtīyadhyānācalitaṁ* [or: *tṛtīyadhyānād acalitaṁ*] *yat tṛtīyadhyānabhūmikaṁ sukhaṁ tat prajahāti*, having thus *acalitaṁ* instead of extant MS *calito* (see also Tib. ed.; cf. Sakuma p. 35, n. 237, too). The presence of 勝 'excellent, exquisite, superior' might represent an editorial addition rather than an additional Skt. word (**praṇītaṁ*, etc.).

[196] Ch.: 'completely transcends all pain and pleasure'. Ch. 得 most likely renders here Skt. *anuprāpnoti*, and a more literal translation of 得超越 is 'obtains [/attains] transcendence from [...]'.

[197] Ch. contains here and below 受 'sensation/feeling'.

[198] Ch.: 'Now, herein, it furthermore sums up that due to the abandonment of the two feelings of pain and pleasure'. 今於此中且 is probably a rendering attempting to convey the emphasis which in Skt. is achieved by placing *asti* at the beginning of the sentence (see note 203 to Engl. tr.) as well as by *tāvat* (here rendered by 今?). 且, which is a polysemic word, may mean here 'or' 'furthermore' (but in this context, probably not しばらく 'for a while' as read by KDK 147 and KIK 242). 約, which usually means 'to sum up', has no direct Skt. equivalent, but it could also mean 'to speak about something' , 'to say something from the perspective of' (see BDJ, s.v.). If this is its meaning here, then the rendering should be: 'from the perspective of the fact that due to the abandonment of the two sensations of pain and pleasure, it can be said that…'. Then, 約 may also add to the emphatic tone of the gloss. The sense of 'sum up' remains, however, because Xuanzang must have felt the need to say that the canonical formula abbreviates the fact that it is not only the [bodily] pain and pleasure which are abandoned but also [mental] satisfaction and dissatisfaction (see note 202 to Engl. tr.).

3.28.3.4.4. (T 468b9; ZC 667c17; Fangshan 283b9; Koryŏ 741a17; Qisha 342b21; Sakuma 91, § H.4.3.) 從初靜慮一切下地災患已斷，謂：尋、伺、喜、樂、入息、出息。由彼斷故，此中捨念清淨、鮮白。由是因緣，正入第四靜慮定時，心住無動，一切動亂皆悉遠離。是故說言："捨念清淨"。

3.28.3.4.5. (T 468b13; ZC 667c21; Fangshan 283b13; Koryŏ 741a21; Qisha 342b25; Sakuma 91, § H.4.4.) 第四等[200]言如前所說初靜慮等，應知其相[201]。

3.28.3.5.1. (T 468b14; ZC 667c22; Fangshan 283b14; Koryŏ 741a22; Qisha 342b26)[202] 復次以於虛空起勝解故[203]，所有青黃赤白等 **(ZC 668a1)** 相應顯色想由不顯現故，及厭離欲[204]故，皆能超越。是故說言："色想[205]出過故"。

3.28.3.5.2. (T 468b16; ZC 668a3; Fangshan 283b17; Koryŏ 741b3; Qisha 342b28) 由不顯現，超越彼想[206]，[207] 以爲因故，所有種種衆多品類，因諸顯色和合積集[208]，有障礙想皆得除遣。是故說言："有對想滅沒故"。

3.28.3.5.3. (T 468b19; ZC 668a6; Fangshan 283b19; Koryŏ 741b6; Qisha 342c1) 由遠離彼想[209]，以爲因故，所有於彼種種聚中差別想轉，[210] 謂：飲、食、[211] 瓶[212]、衣、乘、莊嚴具、城舍[213]、軍、園、山、林[214]等想。於是一切不作意[215]轉。

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[199] Ch. apparently reads 'he at this time' 彼於爾時 (= Skt. *tasmin samaye*) together with the canonical formula *aduḥkhāsukham*. If the MS used by Xuanzang was identical with our extant Skt. MS, then the Chinese master must have construed *aduḥkhāsukhaṁ* (?) *tasmin samaye* as 'at this stage, [the ascetic] has neither-pain-nor-pleasure' (extant MS reads: *aduḥkhāsukhā* without any punctuation mark after it) (see note 269 to Skt. crit. ed.). *Tasmin samaye* must be read, however, together with the next sentence. Cf. also Tib. *de'i tshe na*, which doubtless belongs to the next passage.

[200] Ch.: '"**the fourth**", and so on'. Cf. Tib. which cites the rest of the stock-phrase.

[201] Ch.: 'its aspect should be understood [...]'.

[202] Qisha begins a new paragraph.

[203] Ch.: 'Furthermore, because [the ascetic] generates conviction with regard to [infinite] space'. See also note 277 to Skt. crit. ed.

[204] Chengguan 澄觀, who cites this passage in his Subcommenatry on the *Avataṁsakasūtra* (T No. 1736), omits: 欲 (T36.489a3).

[205] ZC (Jin): 相. All other texual witnesses (including Hongwu and Yongle-bei) read: 想.

[206] Ch.: 'surmounts this ideation'. Cf. note to Skt. crit. ed.

[207] In Ch., the order of the phrases is different from Skt. (as well as Tib.). Skt. reads: *samatikramād anābhāsagamanahetor*.

[208] Ch. appears to use a four-morpheme collocation to render Skt. *pracaya* = 和合積集, lit., 'combined and accumulated'.

[209] Ch.: 'this ideation'. The Skt. plural *saṁjñās* is not marked, but this may be have more to do with the nature of the Chinese language which usually does not require it.

[210] Ch.: 'whatever diversified ideations with regard to the various accumulations function'. The Ch. sentence seems to presuppose a different Skt. reading here. If, however, the wording was (more or less) similar to the extant MS, 所有 might be construed as standing for *yā(ḥ)* and 轉 for *pravṛttās*. See also note 215 to Engl. tr.

[211] The order of 飲食 is the reverse of the Skt. *bhojanapāna* (as well as Tib. *zas dang | skom dang*). However, this may have been determined by the fact that 飲食 is a very old compound in Chinese (already attested in the *Yi Jing* 易經; e.g., *Shisan jing*, *Zhou Yi* 周易, p. 3, l. 16).

[212] Ch: 'jar [pitcher]'. No equivalent in Skt. (**ghaṭa* or **kumbha*) and Tib.

[213] Ch. (literally): 'town dwelling'. In Buddhist translations, 城 usually renders *nagara*.

是故說言：“種種想不作意故”。

3.28.3.5.4. (T 468b23; ZC 668a10; Fangshan 283b23; Koryŏ 741b10; Qisha 342c4) 除遣如是有色有對種種想已，起無邊相[216] 虛空勝解。[217] 是故說言：“入無邊空” [218]。

3.28.3.5.5. (T 468b25; ZC 668a12; Fangshan 283b24; Koryŏ 741b12; Qisha 342c6) 由已超過近分加行究竟作意[219]，入上根本加行究竟果作意定。是故說言：“空無邊處具足安住”。當知此中依於近分乃至未[220]入上根本定，唯緣虛空。[221] 若已得入上根本定,[222] 亦緣虛空，亦緣自地[223]所有諸蘊。[224]又近分中亦 **(T 468c1)** 緣下地所有諸蘊。

3.28.3.6.1. (T 468c1; ZC 668a18; Fangshan 284a2; Koryŏ 741b18; Qisha 342c12)[225] 復次若由此識於無邊空發起勝解，當知此識無邊空相勝解相應。[226] 若

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214 The place of 林 is different from the position of *-vana-* in the Skt. compound as well as in Tib. This is probably the result of an editorial arrangement of placing all 'geographical' ideations together. But the editorial 'intervention' is, however, misleading because in Chinese 山林 is more likely to be taken as *tatpuruṣa* compound, i.e., 'forest of the mountain' (as suggested by both KDK 147 and KIK 242 which read the two words together), rather than a *dvandva*.

215 Ch. renders *ābhoga* with the same lexeme 作意 as *manaskāra* and *manasikāra*, but this raises no semantic or doctrinal problems. See note 216 to Engl. tr.

216 Chongning, Zifu, Qisha, Puning, Hongwu, Yongle-nan, Yongle-bei, Jingshan, Qing: 想. KDK 147 and KIK 242 also read: 想.

217 Ch.: '[the ascetic] generates the conviction of space with [its] infinite aspects'. Xuanzang seems to read: **anantākārākāśam adhimukto bhavati*. Interpreting 無邊相 as an instrumental is unlikely for this syntactic position in Chinese. The attempt to find a better understanding of the sentence may have also lead to *var. lec.* 想 in quite a few Canons (see note 216 above).

218 Ch: '[the acetic] enters the infinite space'.

219 Ch.: 'because of having already transcended the contemplation of the culmination of the practice [which takes place in] the liminal [attainment]'.

220 Qisha, Puning, Hongwu: 天. Fangshan, ZC (Jin), Koryŏ, Yongle-bei: 未. ZC has no note. (This makes it difficult to determine how Yongle-nan and Qing actually read.) Taishō reads: 未. If we rely on its critical apparatus (which only records Puning as reading: 天; see n. 3, p. 468), it should be concluded that Shōsō-in, Chongning, Zifu, Jingshan, Tenna also read: 未.

221 Ch.: 'It should be known that herein, [when he] relies upon the liminal attainment, [that is] as long as [he] has not yet entered the attainment proper [which is] above [the liminal attainment], [he] takes only space as [his] object [/support]'. Here and below (see notes 222 and 226) different MS readings cannot be excluded, but it appears more likely that that we have to deal with editorial additions and clarifications brought by Xuanzang.

222 Ch.: 'After [he] has managed to enter the attainment proper [which is] above [the liminal attainment]'.

223 Shōsō-in, ZC (Jin), Fangshan, Koryŏ, T read: 地. KDK 148 and KIK 243 also read: 地. Chongning, Zifu, Qisha, Puning, Hongwu, Yongle-nan, Yongle-bei, Jingshan, Qing have: 他.

224 Ch.: '[he] takes both space and all the aggregates of his own level as [his] object [/support]'.

225 Qisha begins a new paragraph.

226 Ch.: 'Furthermore, if through this consciousness [he] generates conviction with regard to the infinite space, it should be known that this consciousness agrees with the conviction of the aspects of infinite space'.

有欲入識無邊處，先[227]捨虛空無邊處想，即於彼識次起無邊行相勝解[228]。[229] 爾時[230]超過近分根本[231]空無邊處。是故 **(ZC 668b1)** 說言："**超過一切空無邊處，入無邊識**[232]"。

3.28.3.6.2. (T 468c6; ZC 668b2; Fangshan 284a6; Koryŏ 741c2; Qisha 342c16) 由彼超過識無邊處所有近分[233]乃至加行究竟作意，入上根本加行究竟果作意定[234]。是故說言："**識無邊處具足安住**"。

3.28.3.7.1. (T 468c9; ZC 668b5; Fangshan 284a9; Koryŏ 741c5; Qisha 342c20)[235] 復次從識無邊處求上進時，[236] 離其識外更求餘境[237]都無所得，謂：諸所有或色非色相應境性。彼求境界，無所得時，[238] 超過近分及以根本識無邊處，發起都無餘境勝解。此則名爲於無所有假想勝解。[239] 即於如是假想勝解多修習故，

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227 Ch. 先 'first' and 次 'next' most probably translate the Skt. absolutive followed by the finite verb.

228 Ch.: 'then, with respect to this consciousness, [he] next generates the conviction of infinite aspects'.

229 T, ZC (Jin), and Koryŏ begin a new paragraph here. Usually (at least with our text), new paragraphs are coherently used by the editors of these witnesses and, more often than not, correctly mark the beginning of a new section. Here, however, the new paragraph here starts in the middle of a gloss. Similarly, other modern Canons like Shukusatsuzō 156b11; Manji zōkyō (Taiwan) 0118b (but not the original Manji zōkyō 59a11, which has no paragraphs at all) as well as KDK (148) and KIK (243) similarly open a new paragraph here. On the other hand, Qisha 342c15, which has its own way of dividing the text into paragraphs, different from the other Canons mentioned above, does not begin a new paragraph here. (Neither does Fangshan, but usually, this Canon does not split the text into paragraphs.) The (wrong) opening of a new paragraph here may reflect an old editorial peculiarity. Since it is found in both ZC (Jin) and Koryŏ, it may be inherited from the Kaibao Canon. The modern Canons seem to have simply followed Koryŏ.

230 Ch.: 'At that time'.

231 Ch. suggests: *sasāmantakamaulam* (see also passage 3.28.3.7.1. below). See note 301 to Skt. crit. ed. and note 543 to Tib. ed.

232 Ch.: 'enters infinite consciousness'. Cf. Skt. and Tib. canonical formula: '[thinking] "consciousness is infinite"'. Cf. corresponding Ch. tr. at MVyut # 1493: 思識無邊.

233 Ch.: 'due to surmounting the liminal [attainment] of [所有, lit., 'which exists/is possessed by'] the station of infinite consciousness'. See note 302 to Skt. crit. ed.

234 Ch.: '[he] enters the attainment proper [which is] above [the liminal attainment] [and which coincides with] the fruit of the culmination of the practice.' This probably represents Xuanzang's editorial clarifications.

235 Qisha begins a new paragraph.

236 Ch.: 'Furthermore, when seeking to proceed upwards from the station of infinite consciousness'. See note 224 to Engl. tr.

237 境 as well as 境性 and 境界, which are used below, renders Skt. *ālambana*. Usually (at least in our chapter), the term *ālambana* is translated as 緣. See note 225 to Engl. tr.

238 Ch.: 'when he looks for [such an] object [and] there is nothing [which can be] found'.

239 Ch.: 'This is then called "the conviction of the ideation with regard to nothing".' Here and below, Ch. apparently uses 假想 (lit., 'provisional ideation/thought') for Skt. *saṁjñā*. In most occurrences in our chapter, *saṁjñā* is rendered as 想. The most likely explanation for the binome 假想 is the necessity to ensure the four-character rhythm of the sentence. For 假想 translating *saṁjñā*, see BCSD, s.v.

便能超過無所有處一切近分[240]乃至加行究竟作意，入彼根本加行究竟果作意定[241]。是故說言："超過一切識無邊處，無少所有[242]，無所有處具足安住"。

3.28.3.8.1.[243] **(T 468c17; ZC 668b15; Fangshan 284a17; Koryŏ 741c15; Qisha 342c29)**[244] 復次從無所有處求上進時，[245] 由於無所有處想起麁想故[246]，便能棄捨無所有處想。

由是因緣先入無所有處定時，超過一切[247]有所有想，今復超過無所有想。是故說言：非有想[248]，謂：或有所有想，或無所有想。

3.28.3.8.2. (T 468c22; ZC 668b20; Fangshan 284a22; Koryŏ 741c20; Qisha 343a3) 非無想[249]謂：非如無想及滅盡定一切諸想皆悉滅盡，唯有微細想緣無相[250]境轉。是故說言："非想非非想"[251]。

3.28.3.8.3. (T 468c25; ZC 668b23; Fangshan 284a24; Koryŏ 741c23; Qisha 343a5) 即於此處起 **(ZC 668c1)** 勝解時，超過一切[252]近分根本無所有處及非想非非想處近分乃至加行究竟作意，入彼根本加行究竟果作意定[253]。是故說言："超過一切無所有處，於非想非非想處具足安住"。

3.28.3.9. (T 468c29; ZC 668c5; Fangshan 284a28; Koryŏ 742a5; Qisha 343a10) 復次此中入靜慮定 **(T469a1)** 時，其身相狀如處室[254]中。[255] 入無色定時，

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[240] Ch.: '[he] can surmount completely the liminal [attainment] of the station of nothing'.

[241] Ch.: '[he] enters that attainment proper [which coincides with] the contemplation of the fruit of the culmination of the practice'. Ch. (as well as Tib.) seem to presuppose: *prayoganiṣṭhāphalaṁ*. See note 312 to Skt. crit. ed.

[242] In Ch., there are no lexical or grammatical indications that this is a thought formulated by the ascetic. Cf. Skt. *'nāsti kiṁcid' ity;* Tib. *ci yang med do snyam nas*; and MVyut # 1494: 思無所有處.

[243] In Skt. and Ch., there seems to be only one gloss (at least judging from the occurrence of *tenāha* and 是故說言 respectively) of what in Tib. are clearly two glosses (cf. Tib. ed). For convenience's sake, I have divided this gloss into two paragraphs, the first one corresponding to Tib. 3.28.3.8.1a. and the second to 3.28.3.8.1b.

[244] Qisha begins a new paragraph here.

[245] Ch.: 'Furthermore, when seeking to proceed upwards from the station of nothing whatsoever'. Cf. also note 236 above.

[246] Ch. has no equivalent for Skt. *ādīnavasaṁjñī*. Cf. Tib. *nyes dmigs su 'du shes pas*.

[247] Ch.: 'all'.

[248] Ch. 非有想 seems to suggest: **na saṁjñī* (or **naiva saṁjñī*). See note 320 to Skt. crit. ed.

[249] Ch. 非無想 apparently reads at the beginning of this passage **nāsaṁjñī*. See note 321 to Skt. crit. ed.

[250] Shōsō-in: 想.

[251] Ch. presupposes here *naivasaṁjñānāsaṁjñā*, which is the reading of the extant Skt. MS. I surmise, however, that the correct reading should be: *nāsaṁjñā*. See note 326 to Skt. crit. ed.

[252] Ch.: 'all'.

[253] Ch.: '[he] enters the attainment proper [which coincides with] the contemplation of the fruit of the culmination of the practice'.

[254] ZC (Jin), Zifu, Qisha, Puning, Hongwu, Yongle-bei, Jingshan: 空. Fangshan has:  (which is, most likely, an allograph of 密; cf. Li 1996, 75b). ZC, however, registers only 室 as the *var. lec.* in Koryŏ. (I am not sure whether we can safely conclude that Yongle-nan and Qing

其身相狀如處虛空。[256] 當知[257]此中由奢摩他相安住上捨勤修加行。

3.28.4.1. (T 469a4; ZC 668c10; Fangshan 284b3; Koryŏ 742a10; Qisha 343a13)[258] 復次依靜慮等當知能入二無心定。一者無想定，二者滅盡定。[259] 無想定者唯諸異生由棄背想作意方便能入。[260] 滅盡定者唯諸聖者由止息想受作意方便能入。[261] 如是二定由二作意方便[262]能入。謂無想定由棄背想作意以爲上首，勤修加行漸次能入。若滅盡定由從非想非非想處欲求上進，暫時止息所緣作意以爲上首，勤修加行漸次能入。[263]

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also read: 空). T reads: 室, and records that Zifu, Puning, and Jingshan read: 空 (p. 469, n. 1). Other modern Canons like Shukusatsuzō (156a10); Manji zōkyō (59a20); Manji zōkyō, (Taiwan) (0119a10) also read: 室. KDK 143 and KIK 239, on the other hand, read: 空. A close paraphrase apparently of this sentence in Chenguan's *Da fangguan fo huayan jing shu* (T35.785a24) has: 室 (with no *var. lec.* registered in Taishō). (Chenguan does not specify his source here, but a few lines above, he cites from *juan* 11 of the YoBh.)

[255] Ch.: 'the mark [/shape] of his body is like staying in a room'. Skt. reads: *adho Rasātalapraveśavat*. I suppose that Xuanzang's MS must have been different, reading something like **śālāpraveśavat*, **sālāpraveśavat* (the BHS form *sālā* is used in the LalVis; see BWDJ, s.v.), **veśmapraveśavat*, etc. (The former two words would better explain a scribal mistake of *śālā*° or *sālā*° for *rasātala*.) Whatever the reading or reason for Xuanzang's translation may have been, *adho* is not rendered in Ch. See also next sentence and note 234 to Engl. tr.

[256] Ch.: 'the mark [/shape] of his body is like staying in the sky'. Ch. uses the same verb like in the previous sentence: 處 'staying'. The verb here should correspond to Skt. °*utpatana*° 'flying up', 'rising', etc. (see note 330 to Skt. crit. ed.). 處虛空 would rather suggest: **ākāśa-praveśavat* (?). It is not excluded, however, that for uniformity's sake, Xuanzang may have rendered the sentence freely. After all, 'staying in the sky' amounts to 'flying up in the sky'.

[257] Ch.: 'It should be known that'.

[258] T, ZC (Jin), Koryŏ, and Qisha begin a new paragraph.

[259] Ch.: 'Furthermore, on the basis of the absorptions, etc., it should be known that [the ascetic] can enter the two attainments without mental activity. The first one is the attainment of non-ideation, the second one is attainment of cessation.' The additions in the latter part of the sentence seem to be editorial, but as to its first half, it is impossible to decide whether the divergences from Skt. stem from a different MS (依靜慮等 = **dhyānādisaṁniśrayena*?; cf. 依止靜慮 = *dhyānasaṁniśrayena* in passage 3.28.5.1. below) or represent Xuanzang's editorial intervention.

[260] Ch.: 'As to the attainment of non-ideation, only ordinary people (can) enter [it] by means of the method of the contemplation which turns away from ideation.

[261] Ch.: 'As to the attainment of cessation, only the Noble Ones can enter [it] by means of the method of the contemplation which stops ideation and feeling'. In Skt., the specific contemplation through which *nirodhasamāpatti* is reached is mentioned in the next passage. Its name, however, is slightly different, though it probably refers to the same meditative technique.

[262] Ch.: 'by means of two methods of contemplation'. One could, however, also construe 由 [...] 方便 just as a way to express an instrumental sense: 'by means of two contemplations'.

[263] Ch.: 'To wit, due to [/by means of] taking the contemplation of turning away from ideation as the main factor, the preparatory practice (加行 **prayoga*?) is assiduously cultivated [and thus] the attainment of ideation can be gradually entered. On the other hand, due to [/by means of] seeking to proceed upwards from the station of neither ideation nor non-ideation [and to] taking the contemplation of temporarily suppressing the meditative object [/support] as the main

3.28.4.2. (T 469a12; ZC 668c19; Fangshan 284b11; Koryŏ 742a19; Qisha 343a20) 若諸異生作如是念[264]："諸[265]想如[266]病，諸想如癰，諸想如箭，唯有無想寂靜、微妙"[267]。攝受如是背想作意，於所生起一切想中精勤修習不念作意。由此修習爲因緣故，加行道中是 **(ZC 669a1)** 有心位[268]，入定無間心不復轉。[269]如是出離想作意爲先[270]，已離<u>遍淨</u>貪，未離<u>廣果</u>貪，諸心心法滅[271]。是名無[272]想定。由是方便證得此定。[273]

3.28.4.3. (T 469a19; ZC 669a4; Fangshan 284b17; Koryŏ 742b4; Qisha 343a27) 若諸聖者[274]已得[275]非想非非想處，復欲暫時住寂靜住[276]，從非有想非無想[277]處心求上進。心上進時，求上所緣，竟無所得[278]。無所得故，滅而不轉[279]。如

<u>factor, the [preparatory?] practice is assiduously cultivated and [thus]</u> the attainment of cessation <u>can be gradually</u> entered.' Starting with 謂 to the end of the passage, Ch. appears more developed than Skt. and Tib. Once again, it is difficult to determine whether this is the result of a different MS or Xuanzang's editorial clarifications.

264 Ch.: '<u>As for ordinary people [practising this attainment], [they] formulate such a thought</u>. 作如是念 'formulate such a thought' most probably renders here Skt. *iti*.

265 Here and below, Ch 諸 conceives *saṁjñā* as plural or in a collective sense. If we judge from the extant Skt. MS, *saṁjñā* is in singular (otherwise, by regular *sandhi* operation, we should have had **saṁjñāḥ śalyaḥ* in the third sentence; we should not forget, however, that the MS often departs from regular *sandhi* rules).

266 Here and below, Ch. renders the three Skt. nominal sentences as 'X is <u>like</u> Y'.

267 Ch.: '<u>there is only</u> [the state of] non-ideation which is serene, exquisite'.

268 Chongning, Zifu, Qisha, Puning, Hongwu, Yongle-nan, Yongle-bei, Jingshan, Qing: 住. KDK 150: 住; KIK 244: 位. The Skt. word supposedly translated here is *sacittikāvasthā*, for which 有心位 is the most appropriate rendering (°*avasthā* = 位).

269 Ch. has no direct equivalent of Skt. *iti*. Cf. next passage. See note 279 below as well as note 342 to Skt. crit. ed.

270 Here and below, Ch. °想作意爲先 seems to construe (or rather misconstrue) °*saṁjñāpūrvakeṇa manaskāreṇa* as 'preceded by the contemplation of the ideation of [...]' rather than 'by means of the contemplation preceded by the ideation of [...]'.

271 Chongning omits: 諸. (The whole phrase reads in Chongning: 心心法滅.) Shōsō-in, ZC (Jin) read: 心諸 instead of 諸心 and omit the last 心. (The whole phrase reads in these two versions: 心諸法滅.)

272 Shōsō-in: 是.

273 Ch.: '<u>By means of this method</u>, [the ascetic] obtains [lit., realises and obtains] this attainment'.

274 Ch.: '<u>As for the Saints</u>' (in plural, although both Skt. and Tib. have singular).

275 In Qisha, the upper part of 得 is lacking (worn-out blockprint?; imperfect imprint or photocopy?).

276 Ch.: '[The Saints] <u>furthermore</u> wish to dwell <u>temporarily</u> in the dwelling of serenity'. 暫時 should correspond to *pareṇa*, but as far as I know, the Sanskrit word does not mean 'temporarily'. Tib. construes it as 'the best, the most excellent' (= *mchog tu*), and this is also my understanding of the Skt. original. Xuanzang may have had a different MS reading here, but it is also possible that he wanted to stress that the attainment is only a temporary state (not to be confused with Nirvana!). This explains why we have 暫時 here and 暫住 (also without Skt. and Tib. equivalent) at the end of this passage. See note 280 below.

277 This departs from the usual rendering 非想非非想 for *naivasaṁjñānāsaṁjñā*. Is it an

是有學已離無所有處貪，或阿羅漢求暫住想作意爲先[280]，諸心心法滅。是名滅盡定。由是方便證得此定。[281]

3.28.5.1. (T 469a25; ZC 669a11; Fangshan 284b22; Koryŏ 742b11; Qisha 343b3)[282] 復次依止靜慮發五通等。云何能發？ 謂：靜慮者已得根本清淨靜慮[283]，即以如是清淨靜慮爲所依止，於五通增上[284]正法聽聞、受持，令善究竟，謂：於神境通、宿住通、天耳通、死生智通、心差別通等作意思惟[285]。復由定地 **(T 469b1)** 所起作意[286]，了知於義，了知於法。由了知義，了知法故，如是如是修治其心。由此修習多修習故，有時、有分發生修果五神通等。

3.28.5.2.1. (T 469b4; ZC 669a20; Fangshan 285a2; Koryŏ 742b20; Qisha 343b10) 又即如是了知於義，了知於法，爲欲引發[287]諸神通等[288]修十二想。何等十二？[289] 一、[290] 輕擧想、二、柔軟想、三、空界想、四、身心符順想、五、勝解想、六、先所 **(ZC 669b1)** 受行次第隨念想、七、種種品類集會音聲想、八、光明色相想、九、煩惱所作色變異想、十、解脱想、十一、勝處想、十二、遍處想。

3.28.5.2.2. (T 469b10; ZC 669b4; Fangshan 285a8; Koryŏ 742c4; Qisha 343b16) 輕擧想者謂：由此想於身發起輕擧勝解，如妬羅綿，或如疊絮，或似風輪。發起如是輕勝解已，由勝解作意於彼彼處飄轉其身，謂：從床上飄置几上，復從几上飄置床上，如是從床飄置草座，復從草座飄置於床。

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example of elegant variation?

278 Ch.: '[he] seeks the upper [level] meditative object [/support], [but] eventually, there is nothing [to be] obtained'.

279 Ch. has no direct equivalent of Skt. *iti*. Cf. preceding passage. See note 269 above as well as note 342 to Skt. crit. ed.

280 Ch.: 'preceded by the contemplation of the ideation of seeking to dwell temporarily'. See notes 263 and 276 above.

281 Ch.: 'By means of this method, [the ascetic] obtains [lit., realises and obtains] this attainment'.

282 Qisha begins a new paragraph here.

283 Ch: 'the meditator has already obtained the pure meditation proper'. Xuanzang's MS seems to have read something like: ***maulapariśuddhadhyāna***. The meaning of the compound is not very clear. This is actually the only occurrence of 根本清淨靜慮 all throughout vols. 1-55 and 85 of the Taishō Canon. According to the AKBh 436, 12-437, 14 (AK Ⅷ 5-6), the first seven of the eight attainments proper (*maulāni samāpattidravyāṇi*) are of three types: associated with relish (*āsvādana*), pure (*śuddhaka*), and non-contaminated (*anāsrava*). (On the meaning of the pure absorptions, see note 252 to Engl. tr.) If the reading in the Chinese translation of the ŚrBh reflects a similar understanding, I would conjecture that 根本 **maula*° stresses the fact that meditative purity is experienced in the attainment proper in contrast to the liminal attainment.

284 On this rendering for *ădhipateya*, see note 253 to Engl. tr.

285 Ch. rendering of Skt. *manasikurvan* is amplified: 'pays attention and reflects'.

286 Ch. construes *samāhitabhūmikena manaskāreṇa* with *arthapratisaṁvedī ca bhavati, dharmapratisaṁvedī ca* (clearly so, as indicated by the syntactic position of 復). This is a possible interpretation, though in my Engl. tr. I prefer to take it with *manasikurvan*, as also done by the Tibetan translators (see Tib. ed.).

287 Ch.: 'because of wishing to generate [...]', a turn of phrase rendering Skt. dative.

288 Ch. has 諸 ('various')...等 (plural marker) for Skt. *sarva*°.

289 Ch.: 'Which are these twelve [ideations]'.

290 The numeration of the ideations from 1 to 12 is most likely Xuanzang's editorial addition.

3.28.5.2.3. (T 469b15; ZC 669b10; Fangshan 285a13; Koryŏ 742c10; Qisha 343b21) 柔軟想者謂：由此想於身發起柔軟勝解，或如綿囊，或如毛毳，或如熟練。此柔軟想長養、攝受前輕舉想[291]。於攝受時，令輕舉想增長廣大[292]。

3.28.5.2.4. (T 469b18; ZC 669b13; Fangshan 285a16; Koryŏ 742c13; Qisha 343b24) 空界想者謂：由此想先於自身發起輕舉、柔軟二勝解已[293]，隨所欲往，若於中間有諸色聚能爲障礙，爾時便起勝解作意，於彼色中作空勝解，能無礙往[294]。

3.28.5.2.5. (T 469b22; ZC 669b17; Fangshan 285a19; Koryŏ 742c17; Qisha 343b27) 身心符順想者謂：由此想或以其心符順於身，或以其身符順於心。由此令身轉轉輕舉，轉轉柔軟，轉轉堪任，轉轉光潔。隨順於心，繫屬於心，依心而轉。

3.28.5.2.6.1. (T 469b25; ZC 669b22; Fangshan 285a23; Koryŏ 742c22; Qisha 343c1) 勝解想者謂：由此想遠作近解[295]，近作遠解，麁作細解，細作麁解，地作水 **(ZC 669c1)** 解，水作地解。如是一一差別大種展轉相作。[296] 廣如變化所作勝解，或色變化，或聲變化。[297]

3.28.5.2.6.2. (T 469b29; ZC 669c3; Fangshan 285a26; Koryŏ 743a3; Qisha 343c4) 由此五想修習成 **(T 469c1)** 滿[298]，領受種種妙神境通。或[299]從一身示現多身，謂：由現化勝解想故。或從多身示現一身，謂：由隱化勝解想故。或以其身，於諸牆壁、垣城等類厚障隔事，直過無礙[300]；或於其地出沒如水；或於其水斷流、

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[291] Ch.: 'comprises the previous[ly mentioned] ideation of lightness'. Ch. appears to render *anugrāhikāḥ* in a literal sense (*anu-√grah* 'to follow in taking/seizing'). As far as I know, Ch. 攝受 does not have, however, the nuance of 'favourable, facilitating' which Skt. *anugrāhika* conveys here.

[292] Ch. 增長廣大 'increases and expands' seems to compress the Skt. three-word compound *pṛthuvṛddhivaipulyatāṁ* followed by the verb *gacchati*.

[293] Ch.: 'by means of this ideation, [the ascetic] has first generated with regard to himself [/his own body] the two convictions of lightness and softness'.

[294] Ch: 'at that time, [he] generates the contemplation of conviction, he produces the conviction of space upon that matter [which obstructs] [so that he] can go without obstacles'. The additions probably represent Xuanzang's editorial clarifications.

[295] Here and below, Ch. repeats 解 = *adhimucyate*: 'becomes convinced [lit., generates the conviction 作…解] that what is remote is near'.

[296] Ch.: 'In this way, the great elements, one by one separately, transform one into another [lit., create each other]'. Or: 'in this way, [the ascetic] mutually transforms [lit. creates] [with regard to] each separate element' (the latter reading is also suggested by the *kundoku* reading of KDK 152 and KIK 246). See also note 269 to Eng. tr.

[297] For the Ch. rendering of this sentence, see note 269 to Eng. tr.

[298] Ch. renders 修習 and 成滿 as juxtaposed verbs. See note 394 to Skt. crit. ed.

[299] Here and below, Ch. introduces each miraculous feat by 或 'or [/sometimes] [he can…]'.

[300] Ch.: '[He can] pass unhindered straight through thick, obstructing objects of [such] kinds [as] walls, ramparts, etc.' Though the Chinese rendering is more developed than Skt., there appears to be no direct equivalent for *śailaṁ* (different MS reading?). 直過 (correlated with 於) seems to be a (rather free) rendering for *tiraḥ* [...] *gacchati*. Let us also note that there is no corresponding Skt. *ādi* for 等 and that the noun phrase is preceded by 諸 ('various' or plural marker). The character 等 seems to be added for stylistic reasons in Ch., most probably, marking the fact that the enumeration is open for further examples.

往返、履上如地[301]；或如飛鳥結跏[302]趺坐騰颺虛空；或於廣大[303]威德勢力日月光輪[304]以手捫摸；或以其身乃至梵世自在迴轉。當知如是種種神變皆[305]由輕舉、柔軟、空界、身心符順想所攝受勝解想故，隨其所應，一切能作。

此中以身於其梵世，略有二種[306]自在迴轉：一者、往來自在迴轉；二、於梵世[307]諸四大種一分造色，如其所樂，隨勝解力，自在迴轉。[308]

3.28.5.2.7. (T 469c13; ZC 669c18; Fangshan 285b11; Koryŏ 743a19; Qisha 343c17) 先所受行次第隨念想者謂：由此想從童子位迄至于今（隨憶念轉自在無礙）[309]，隨彼彼位，若行，若住，若坐，若臥[310]，廣說一切先所受行，隨其麁略，次第無越憶念、了知。於此[311]修習、多修習故[312]，證得修果[313]，"於無量 **(ZC 670a1)**

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[301] Ch.: '<u>Or</u> on the water, [he can] <u>cut</u> the current, <u>move to and fro,</u> tread on [it] as if [on solid] ground'. The rendering may be based on a different MS, but it is also possible that Xuanzang may have simply read *bhidyamānena* ignoring the initial *a*- elided under the regular *sandhi* operation (cf. Tib. <u>*mi*</u> *nub par*; also Pali parallel *abhijjamāno* at DN I 78, 6; etc.). This may have prompted him to add 往返 to show that the ascetic moves to and fro <u>on</u> the water. The 'breaking of the current' becomes thus clearly expressed as 'horizontal' rather than 'vertical' (i.e., sinking).

[302] 跏 is the reading of Fangshan, Chongning, Zifu, Yongle-bei, and Jingshan. It is also adopted in modern Canons like Shukusatsuzō (156a15) and Manji zōkyō (Taiwan) (0120a15). On the other hand, ZC (Jin), Koryŏ, Qisha, Hongwu as well as (judging from the Taishō annotation) Shōsō-in, Puning and Tenna read: 加. T adopts: 加. Manji zōkyō (60a3) (also recording the *var. lec.* 跏) similarly reads: 加. ZC has no note. (It is thus difficult to know how Yongle-nan and Qing actually read.) KDK 153 has: 跏. KIK 246 reads: 加.

[303] Ch. 廣大 modifies both 威德 and 勢力, most probably rendering *mahā̆* in *maharddhikau mahānubhāvau.*

[304] Ch.: '<u>the halo of</u> the Sun and the Moon'.

[305] Ch.: 'It should be known that <u>all these various miraculous powers</u>'.

[306] Ch.: '<u>For short</u>, there are two types'.

[307] Ch. does not contain a direct equivalent of *adhas*.

[308] For the meaning of this sentence, see note 278 to Engl. tr.

[309] Ch.: 'in accordance with the memory operating <u>freely,</u> without obstruction'. Or: 'as far as the memory operates <u>freely,</u> without obstruction'. This is the rendering of what in Skt. appears to be a parenthetical remark. 自在 'free(ly)' probably reinforces the meaning of 無礙 'without obstruction'. 自在 and 無礙 seem to translate together *na vyāhanyate.* 隨 appears to stand here for *yatra* which is used here in the sense of 'as far as' (see also 隨 in next phrase, also rendering *yatra*). KDK 153 renders as: 憶念するに隨つて; KIK 246 reads: 憶念に隨つて. Both translations seem to construe the subject as the ascetic who 'follows [his] memory' or the 'ideation of the recollection of the succession of acts previously experienced' 先所受行次第隨念想者 which 'follows memory'. These are possible ways of construing the sentence in Chinese. My rendering above tries, however, to take into account both the wording of the Chinese sentence and the Skt. original.

[310] Ch: '<u>following [/in accordance with] each state</u>, <u>whether</u> going, <u>or</u> standing[/staying], <u>or</u> sitting, <u>or</u> lying'. Here, too, 隨 seems to stand for *yatra* (see previous note).

[311] Ch. suggests <u>*tesu*</u> (or <u>*tena*</u>?). Similarly in the next two passages.

[312] Ch: 'because of practising, <u>much</u> practising'. In Skt. (and Tib.), we only have one occurrence of *bhāvanā*°. See also next passage.

[313] Ch.: '[the ascetic] <u>obtains [/realises]</u> the fruit of spiritual cultivation'. See next passages, too,

種[314]宿世所住”廣説乃至“所有行相、所有宣説”皆能隨念。

3.28.5.2.8. (T 469c19; ZC 670a2; Fangshan 285b16; Koryŏ 743b2; Qisha 343c22) 種種品類集會音聲想者謂：由此想遍於彼彼村邑[315]、聚落[316]、或長者衆[317]、或邑義衆、或餘大衆、或廣長處[318]、或家、或室，種種品類諸衆集會所出種種雜類音聲，名諠譟[319]聲，或於大河、衆流、激湍、波浪音聲[320]，善取其相，以修所成定地作意[321]，於諸天、人，若遠、若近、聖、非聖聲力勵聽採[322]。於此修習、多修習故[323]，證得修果清淨天耳[324]，由是能聞人間、天上，若遠，若近，一切音聲[325]。

3.28.5.2.9. (T 469c27; ZC 670a12; Fangshan 285b24; Koryŏ 743b12; Qisha 343c30) 光明色相想者謂：於如前所説種種諸光明相極善取已[326]，即於彼相作意、

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and note 281 to Engl. tr.

[314] Ch. literally means 'countless types', but 無量 is also used with the meaning of 'many', 'various'. E.g., BoBh Dutt ed. 160, 6 (= Wogihara ed. 232, 10-11): *vipulā pūjā apramāṇapuṇyaphalā 'nekabrāhmapuṇyaparigṛhītā*, corresponding to Ch. T30.533c7-8: [當獲]無量大福德果，攝受無量廣大梵福, where 無量 first renders *apramāṇa* and then *[a]neka*. Cf. Tib. (D Wi 124a2) which translates *apramāṇa* as *tshad med pa'i* and *[a]neka* as *du ma'i*.

[315] Ch.: 'by means of this ideation, far and wide, in [/regarding] each village'. 由此想 is a turn of phrase employed above to render *yayā*, for which here, however, we have no Skt. (or Tib.) equivalent.

[316] The word refers in classical Chinese (as it does in modern Chinese and Japanese) to a 'village' (see DKWJ, DHC, s.v.). Skt. *nigama* and Tib. *grong rdal* mean, however, a 'town' or 'city'.

[317] Ch. seems to construe *śreṇyāṁ* as 'assembly of elders'. Cf. also BSCD, s.v., which records 長者衆 as rendering *gṛhapatiparṣad*.

[318] Ch.: 'spacious place(s)'. Xuanzang reads *āyataviśāle* as an independent noun. It seems, however, that this an epithet of *gṛhe* (a reading which is also supported by Tib.). The meaning in Skt. is 'spacious house/building' (probably related to large gatherings of people) which is contrasted to an 'inner chamber' or 'secret apartment' (*avavarake*).

[319] Shōsō-in: 喿. ZC (Jin), Fangshan Qisha, Hongwu, Yongle-bei: 噪. ZC has no note. Taishō, which reads: 譟, only notes the Shōsō-in *var. lec.* (p. 469, n.6). If the collation of the Taishō is to be trusted, we may conclude that Chongning, Koryŏ, Zifu, Puning, Jingshan, Tenna read: 譟. Actually, Koryŏ does read: 譟. Without a note in ZC (Jin), the reading of Yongle-nan and Qing is unclear.

[320] Ch.: 'or the sound(s) of a large river, (many) streams, rapids [/swift currents], [and] waves' (or: 'or the sound(s) of (many) stream(s), [...] of a large river'). This may reflect a different reading in Xuanzang's MS.

[321] Ch. suggests: *bhāvanāmayena samāhitabhūmikena manasikāreṇa*.

[322] Ch.: '[the ascetic] exerts himself to hear [lit., listen and collect] the sound(s)'. See also note 425 to Skt. crit. ed.

[323] Ch: 'because of practising, much practising'. Cf. also preceding passage.

[324] Ch.: 'pure divine ear'. See also next passage where *viśuddhena* appears in Skt., too. Cf. also canonical formula: *dibbāya sotadhātuyā visuddhāya* (DN I 79, 9); *divyena śrotreṇa viśuddhena* (SaṅghBh 2.248, 3-4). For other sources, see note 287 to Engl. tr.

[325] Ch.: 'all sounds'.

[326] Ch: 'having being extremely [?] able to grasp various characteristics of light'.

思惟[327]。又於種種諸有情類善、**(T 470a1)** 不善等業用差別善取其相，即於彼相作意、思惟。是名光明色相想[328]。於此修習、多修習故，證得修果死生智通。由是清淨天眼通故，見諸有情[329]廣説乃至身壞已後往生善趣天世[330]間中。

3.28.5.2.10. (T 470a5; ZC 670a19; Fangshan 286a3; Koryŏ 743b19; Qisha 344a7) 煩惱所作色變異想者謂：由此想於貪、恚、癡、忿、恨、覆、惱[331]、誑、諂、慳、嫉及以憍、害[332]、無慚、無愧、諸餘煩惱及隨煩[333]惱纏繞其心，諸有情類種種色位色相變異[334] **(ZC 670b1)** 解了、分別。如是色類[335]有貪欲者有色分位色相變異，謂：諸根[336]躁擾，諸根掉擧，言常含笑。如是色類有瞋恚者有色分位色相變異，謂：面恒顰[337]蹙，語音謇澁，言常變色[338]。如是色類有愚癡者有色分位色相變異，謂：多分瘖瘂，事義闇昧，言不辯了[339]，語多下俚[340]。由如是等行相

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[327] Ch.: '[the ascetic] directs [his] attention [and] reflects'. Similarly in the next sentence.

[328] Ch.: 'this is called the ideation […]'. Tib. *zhes bya* also suggests: **ucyate*.

[329] Ch.: '[the ascetic] sees various sentient beings'. This is not an addition proper but rather shows that the Ch. cites more than the extant Skt. from the canonical passage presupposed here. This corresponds to (Pali) *satte passati* (DN I 82, 26) / (Skt.) *sattvān paśyati* (SaṅghBh 250, 6) (for more sources, see note 289 to Engl. tr.). Cf. Tib. tr., too.

[330] ZC (Jin) has an extra 世; it thus reads the phrase as: 趣天世世. According to collation note in ZC, all the other Canons which it collates contain only one 世. T has no note. Hongwu and Yongle-bei read with one 世, i.e., 善趣天世.

[331] Ch. might suggest *pradāśa* instead of Skt. *paridāha*. In the similar enumeration of defilements in passage 3.28.2.1.2.4. above, 惱 renders *pradāśa* as it also does in Xuanzang's translation of the AKBh. A definitive conclusion is not, however, possible since there are instances when *paridāha* is also rendered into Ch. as 惱 (see BWDJ, s.v. *paridāha*; cf. also 惱熱 and 熱惱 translating *paridāha*).

[332] These four terms appear only in Ch. If Xuanzang used here the same renderings as in his translation of the AKBh, then they may be reconstructed as: *mātsarya* ('avarice'), *īrṣyā* ('envy'), *mada* ('self-conceit'), and *vihiṁsā* ('actual intentions of violence').

[333] Ch.: '[and] the rest of the defilements and secondary defilements'.

[334] Ch.: 'various peculiar physical conditions [and] specific changes in physical appearance'. It is clear from the occurrences below that 色相變異 renders *rūpavikṛti*, but in Skt., this sentence does not contain *rūpavikṛti*.

[335] Ch.: 'Such types of matter'. Similarly in the two next sentences.

[336] Qisha, Puning, Hongwu, Yongle-bei, Qing: 相. T (which should have been aware of Puning) has no note.

[337] Shōsō-in, Chongning, ZC (Jin), Zifu: 頻. ZC has no note. Hongwu, Yongle-bei: 顰.

[338] Ch. lists first *kṛtabhṛkuṭitā*, which is the third term in Skt., and has *mukhavivarṇatā* as its last word of the enumeration, while in Skt. this is the first one.

[339] Ch.:'[he is] ignorant [lit., in the dark] [as to] the meaning of [various] matters, [his] speech cannot be understood'. 闇昧 as a rendering for Skt. *a-nidhyapti* is quite unusual, and this may inidicate that Xuanzang's MS was probably different (corrupt?).

Ch. 不辯了 frequently translates *agamaka* (see ŚruBh Yaita ed. 1992, 535 = Tib. D Tshi 197b7 (here, the Tib. equivalent is *brda mi phrad pa*) = Ch. T30.360a24-25; AbhSamBh 153, 20-21 = Tib. D Li 114b1 (whose equivalent is *brda phrad du mi rung ba*) = Ch. T31.772b12-13). As far as I know, there are no examples of 不辯了 rendering *apratipadyanatā*. Furthermore, its collocation with 言 is quite difficult to explain from the viewpoint of the correspondence with the Skt. We have no Skt. equivalent for 言 in this position. One might assume that it translates

流類廣說乃至無慚愧等所纏繞者有色分位色相變異。善取其相，復於彼相作意、思惟[341]。於此修習、多修習故[342]，發生[343]修果心差別智。由此智故，於他有情、補特伽羅，隨所尋思，隨所伺察[344]，心意識等[345]皆如實知。

3.28.5.2.11. (T 470a19; ZC 670b13; Fangshan 286a17; Koryŏ 743c13; Qisha 344a21) 解脱、勝處、遍處想者（如前《三摩呬多地》應知修相[346]）由於此想親近、修習、多修習故，能引最勝諸聖神通[347]，[348] 若變事通[349]，若化事通，若勝解通，及能引發無諍、願智、四無礙解，謂：法無礙解、義無礙解、辭無礙解、辯無礙解等種種功德[350]。

3.28.5.3. (T 470a24; ZC 670b19; Fangshan 286a22; Koryŏ 743c19; Qisha 344a26) 又聖、非聖二神境通有差別者謂：聖神通隨所變事，隨所化事，隨所勝解，

°*vāg*° in the next phrase of the extant Skt. text, but the syntactical position of the latter is different and in Skt., it does not go together with *apratipadyanatā*. If this 言 is not an editorial addition of the Chinese team (?), then this may also suggest a different (corrupt?) reading in Xuanzang's MS.

340 I follow here the reading of Jingshan, Yongle-bei, and Qing, which read: 俚. This is also the reading adopted in KDK and KIK. All other Canons (including Hongwu) read: 里. The *Dunhunag Glossary* (p. 312, # 121-122) also reads: 里.

The character 里 means here 'countryside', and most probably it must be read together with preceding 下. The binome 下里 has the same sense as 里. Basically, there are no problems with 下里 rendering *prākṛta*, but I think that 俚 offers a better reading. 俚 means 'vulgar', and this better conveys the connotation of *prākṛta* in our passage.

341 Ch.: '[the ascetic] furthermore directs [his] attention to [and] reflects on that sign'. Like Tib., Ch. also suggests: *tad eva* (as in the parallel constructions above).

342 Ch: 'because of practising, much practising'. Cf. also preceding passage.

343 Ch. has a transitive equivalent for Skt. *utpadyate*.

344 Ch.: 'in accordance with what [other sentient beings] [roughly] think, in accordance with what [other sentient beings] [subtly] think'. See also note 295 to Engl. tr.

345 Ch. seems to suggest: **cittaṁ mano vijñānaṁ* (three terms which in a number of Buddhist sources, including this layer of the YoBh, are quasi-synonymous). In the extant Skt. MS we have only *mano*. Furthermore, there is no Skt. equivalent for 等. (Was 等 used to hint at *caitasikā dharmāḥ* ?).

346 Ch.: 'the aspect of cultivation should be known'. Ch. seems have construed *bhāvanā* as part of the parenthetical sentence.

347 Puning, Hongwu: 遇. All other Canons (including Yongle-bei) read: 通. T (which should have been aware of Puning) has no note.

348 Ch.: 'because of assiduously practising, cultivating, intensely cultivating this ideation, [the ascetic] can generate the most excellent miraculous faculty of the Noble Ones'. Ch. 親近、修習、多修習故 suggests: **āsevitatvād bhāvitatvād bahulīkṛtatvāt*. See also passage 3.28.5.3. below.

349 Here and after the next two compounds, Ch. has: 通 '[penetrating] knowledge/faculty'. In Skt., *ṛddhim* does not have to be repeated together with *vastupariṇāminīṁ nairmāṇikīm ādhimokṣikīṁ* since these compounds are its attributive modifiers.

350 Ch. 及能引 [...] 種種功德: 'and [he] can generate [...] various virtues [such as ...]'. Cf. *vaiśeṣikaguṇābhinirhārāya* at SamBh 136, 13 (= Ch. 能引最勝功德, T30.336b23-24) (in the passage to which the ŚrBh explicitely refers here) and at BoBh Wogihara ed. 207, 22, °*araṇāpraṇidhijñānādīnāṁ guṇānāṁ śrāvakasādhāraṇāṁ* (= Ch. 無諍願智等共諸聲聞所有功德, T30.527c11-12).

一切皆能如實成辦，無有改異，堪任有用。非聖神通不能如是，猶如幻化[351]，唯可 **(ZC 670c1)** 觀見，不堪受用。[352] 當知如是十二種想親近、修習、多 **(T 470b1)** 修習故[353]，隨其所應便能引發五種神通，及能引發[354]不共異生如其所應諸聖功德。

3.28.6.1. (T 470b4; ZC 670c5; Fangshan 286a28; Koryŏ 744a5; Qisha 344b3)[355] 復次此中於初靜慮下中上品善修習已[356]，隨其所應當生[357]梵衆天[358]、梵輔天、大梵天衆同分中。

3.28.6.2. (T 470b6; ZC 670c7; Fangshan 286b2; Koryŏ 744a7; Qisha 344b5) 於第二[359]靜慮下中上品善修習已，隨其所應當生少光天、無量光天、極[360]光淨天衆同分中。

3.28.6.3. (T 470b8; ZC 670c9; Fangshan 286b4; Koryŏ 744a9; Qisha 344b7) 於第三靜慮下中上品善修習已，隨其所應當生少淨天、無量淨天、遍淨天衆同分中。

3.28.6.4. (T 470b10; ZC 670c12; Fangshan 286b6; Koryŏ 744a12; Qisha 344b8) 於第四靜慮下中上品善修習已，隨其所應當生無雲天、福生天、廣果天衆同分中。若不還[361]者以無漏第四靜慮間雜、熏修[362]有漏第四靜慮，即於此[363]中下品、中品、上品、上勝品、上極品善修習已，隨其所應當生五淨居天衆同分中，謂：無煩、無熱、善現、善見、色究竟天。

3.28.6.5. (T 470b16; ZC 670c19; Fangshan 286b12; Koryŏ 744a19; Qisha 344b14) 若於空處、識處、無所有處、非想[364]非非想處下中上品善修習已，當生空

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[351] 幻化 usually means the thing created or the act performed by the magician rather than the magician himself (for which a word like 幻師 is employed) (see BDJ, s.vv.). Cf. also 幻化 in Xuanzang's translation of the AKBh (T29.44a21) rendering Skt. *māyāpuruṣa* (119, 21), i.e., 'a man-like apparition' created by means of magic.

[352] Ch.: '[it is] like a magic [/magically created object], [it] can only be seen [but] cannot be employed'.

[353] Ch. suggests: **āsevitatvād bhāvitatvād bahulīkṛtatvāt*. Cf. also Tib. ed. as well as passage 3.28.5.2.11. above.

[354] Ch.: 'and can generate'. Ch., which renders *abhinirhāro* with a verbal construction, repeats the verb. See also note 307 to Engl. tr.

[355] T, ZC (Jin), Koryŏ, and Qisha begin a new paragraph.

[356] Here and in the parallel constructions below, Ch. has: 'having proficiently cultivated [or: having been capable to cultivate]'.

[357] For this translation of *upasaṁpadyate*, see note 310 to Engl. tr.

[358] Here and in all similar compounds below, Ch. has: 天, which basically means 'Heaven' but in a Buddhist context can also be used in the sense of 'deity/deities' (see BDJ, s.v.).

[359] Koryŏ reads: 一 (which obviously must be a typographical error). All other Canons (including Hongwu and Yongle-bei) read: 二. T (which should have been aware of Koryŏ) has no note.

[360] Shōsō-in, Chongning, Zifu, Qisha, Puning, Hongwu, Yongle-nan, Yongle-bei, Jingshan and Qing omit: 極.

[361] Tenna: 遠.

[362] Ch. appears to render Skt. *vyavakīrṇaṁ bhāvayati* by two binomes: 'mixes [and] impregnates [in/by] practice'.

[363] Shōsō-in omits: 此.

[364] Shōsō-in: 相.

處、識處、無所有處、非想非非想處隨行天衆同分中。由彼諸天無有形色，是故亦無處所差別，然住 **(ZC 671a1)** 所作有其差別。

3.28.6.6. (T 470b20; ZC 671a1; Fangshan 286b16; Koryŏ 744b1; Qisha 344b19) 於無想定善修習已，當生無想有情天衆同分中。

3.28.7. (T 470b22; ZC 671a3; Fangshan 286b17; Koryŏ 744b3; Qisha 344b21)[365] 復次此中云何應知離欲者相？[366]謂：離欲者身業安住，諸根無動，威儀進止無有躁擾，於一威儀能經時久，不多驚懼，終不數數易脱威儀[367]。言詞柔軟，言詞寂靜，不樂諠雜[368]，不樂衆集，言語安詳[369]。眼見色已，唯覺了色，不因覺了而起色貪。如是耳聞聲已，鼻嗅香已，舌嘗味已，身覺觸已，唯覺了聲乃至其觸，不因覺了而起聲貪乃至觸貪。[370] **(T 470c1)** 能無所畏，覺慧幽深，輕安廣大身心隱密，無有貪婪，無有憤發[371]，能有堪忍，不爲種種欲尋思等諸惡尋思擾亂其心[372]。如是等類當知名爲離欲者相[373]。[374]

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[365] T, ZC (Jin), Koryŏ, and Qisha begin a new paragraph.

[366] Ch. 'Furthermore, herein, how should one understand [/know] the characteristics of one who is detached from sensual pleasures'.

[367] Ch.: 'In [his] postures there is no agitation, the time [he] can spend in one posture is long, [he] is not surprised and frightened, [he] does not repeatedly change [and] leave [his] posture [for another] as long as necessary (終不)'. See also note 318 to Engl. tr.

[368] The binome apparently renders Skt. *saṁgaṇikā*. For this translation, see note 320 to Engl. tr.

[369] Chongning: 詞. Shōsō-in: 諦. All other textual witnesses (including Hongwu and Yongle-bei) read: 詳.

[370] Ch. is more detailed (as a result of an editorial addition?) than Skt. and Tib.: 'Thus, having heard noise with [his] ears, having smelled fragrance with [his] nose, having experienced taste with [his] tongue, having perceived [tactile] contact with [his] body, [he] merely experiences sounds [and so on] up to [tactile] contact, [but] does not engender [any] greed for sound [and so on] up to [any] greed for contact on account of [having] experienced [these sensory objects].'

[371] Ch. 無有憤發 rather suggests: **akopya* (see BDJ, s.v. 憤發; BCSD, s.v. 憤發).

[372] Ch.: 'His mind is not disturbed by bad thoughts [such as] various thoughts [directed at] sensual pleasures, etc.'. I take 爲 as a passive marker. Cf. also KDK 157.

[373] Ch.: 'Such features should be known as being called the characteristics of one who is detached from sensual pleasures'.

[374] Shōsō-in contains here Empress Kōmyō's 光明皇后 dedication 御願 of the manuscript. For more details, see Chapter Four, Part One above.

[375] Ch.: '*Yogācārabhūmi*, [End of] Scroll 33.

Koryŏ contains the year of the carving of the woodblock, followed by the title of the work, etc. as well as the traditional numeration character: 乙巳歳高麗國大藏都督奉勅雕造　瑜伽師地論卷第三十三　第二十四張　禍 'Respectfully carved by Imperial Order by the Supervisor of the Korean Canon in the Snake Year, [being] the second [in the 10-year cycle] [i.e., most likely, 1245], Yogācārabhūmi, Scroll 33, Woodblock 24, Huo 禍'.

Fangshan also writes the numeration character: 惡.

Qisha and Hongwu have the numeration character at the bottom of the line: 因三. After this, they contain 25 phonetic glosses on characters and binomes with difficult or rare pronunciations. (Both gloss upon the same characters and binomes.)

(ZC 673a1) 《瑜伽師地論》　卷第三十四[376]

彌勒菩薩説　三藏法師[377]玄奘奉　詔譯

《本地分中聲聞地第十三[378]》　第四瑜伽處之二[379]

如是已辯往世間道。[380]

Yongle-bei has the numeration character: 兄三, written in small characters on the next column after 瑜伽師地論卷第三十三. It also has 11 phonetic glosses under the heading of 音釋, which are only partially similar to those in Qisha and Hongwu.

[376] *Juan* 34 in ZT actually reproduces the woodblock print of Koryŏ because the Jin Canon woodblock print for this scroll is not extant.

Qisha, Puning, Hongwu, Yongle-nan contain an interlinear remark which reads: 獨覺地附 '*Pratyekabhūmi* Appended'.

The numeration character is as follows. Fangshan: 惡 (written in a simplified manner similar to the second allograph of 惡 in Li ed., p. 104, s.v.) (see also note 1 above). Koryŏ: 禍. Qisha, Hongwu: 因四. Yongle-bei: 兄四.

[377] Shōsō-in, Fangshan, Chongning, Zifu, Puning, Qisha, Hongwu: 沙門 'Śramaṇa'. Yongle-bei, Jingshan: 唐三藏沙門 'Tripiṭaka Śramaṇa of the Tang [Dynasty]'. ZC has no note. (This makes the exact reading of Yongle-nan and Qing difficult to know.)

[378] Yongle-bei, Jingshan, Qing omit: 第十三. T (which should have been aware of Jingshan) has no note.

[379] Ch.: '*Yogācārabhūmi*, Scroll 34, Expounded by Bodhisattva Maitreya, Translated by *Tripiṭaka Dharmācārya* Xuanzang by Imperial Order, *Śrāvakabhūmi*, [Book] XIII of the *Maulyo bhūmayaḥ*, [Chapter] Two of Yogasthāna IV'.

[380] This sentence, which is the equivalent of Skt. *ity ayaṁ tāvat laukikamārgagamanasya vibhāgaḥ*, is placed in the Chinese transaltion at the beginning of Scroll 34. It reads: 'Thus [Bodhisattva Maitreya?/ the text?] has expounded the proceeding [by] the mundane path'.

श्रावकभूमि: 聲聞地 ཉན་ཐོས་ཀྱི་ས་

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Part Three

ANNOTATED ENGLISH TRANSLATION OF THE CHAPTER ON THE MUNDANE PATH (*Laukikamārga*)

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Translation[1]

[3.27. CHOOSING THE PATH]

There are[2] no more than two ways[3] that lie ahead of the yogi[4] who has reached[5] [the basic level of] contemplation[6] and has thus experienced some delight in abandonment.[7] Which are these two? They are the mundane [way] and the supramundane [way].[8] The novice ascetic[9] who has reached [the basic level of] contemplation[10] [thinks,] 'I shall proceed by either the mundane way or the supramundane [way]', [and further] cultivates[11] this very contemplation.[12] In as much as he intensely cultivates [it], as days and nights [of practice] pass one after another,[13] the [above-mentioned] ease and focusing of the mind[14] greatly increase. And when his contemplation has become fixed, steady, and firm, [when his] purified conviction[15] with regard to the meditative object[16] manifests itself, and [when] the characteristics[17] are grasped from [the meditative object] in agreement with tranquillity and insight,[18] then if willing to proceed by the mundane path, he undertakes [its] practice;[19] or [if willing to proceed] by the supramundane path[, he takes up its practice].

[3.28. THE MUNDANE PATH]

[3.28.1. Categories of persons proceeding by the mundane path]

[3.28.1.1. FOUR CATEGORIES]

How many are the [categories of] persons who in the present life proceed by the very mundane path, not by the supramundane one? Answer: they are four, to wit, all the non-Buddhists; those who are Buddhist followers but who[se spiritual faculties] are weak and who have previously practised tranquillity;[20] likewise, those who[se spiritual

faculties] are keen but whose roots of the wholesome [factors] are unripe;[21] and bodhisattvas wishing to attain Awakening not in the present life but in the future.[22] These are the four [categories of] persons who in this very life[23] are able to take the mundane path.[24]

[3.28.1.2. TWO CATEGORIES]

Moreover, proceeding by the mundane path is twofold: that of ordinary people with complete bondage and that of adepts[25] with partial bondage. What does this refer to? [It refers to] proceeding by means of detachment from sensual pleasures[26] upon seeing the coarseness of sensual pleasures and the serenity of the first absorption,[27] [be it] attainment [or] birth;[28] [the process] is to be understood similarly up to the detachment from the station of nothing whatsoever.[29] [Furthermore,] the attainment of non-ideation[30] as well as the generation[31] of the five supernatural faculties[32] on the basis of meditative attainments [is also to be understood] likewise.[33]

[3.28.2. The seven contemplations]

[3.28.2.1. THE PRACTICE OF THE SEVEN CONTEMPLATIONS FOR THE ATTAINMENT OF THE FIRST ABSORPTION]

[3.28.2.1.1. Enumeration of the seven contemplations]

The yogi intent upon [achieving] detachment from sensual pleasures attains it by means of the seven contemplations.[34] Which are these seven contemplations? They are the [contemplation] perceiving characteristics, the [contemplation] leading to conviction, the [contemplation] engendering separation, the [contemplation] comprising delight, the investigating contemplation, the [contemplation] attaining the culmination of the practice, and the [contemplation which represents the] fruit of the culmination of the practice.[35]

[3.28.2.1.2. Contemplation perceiving characteristics]

[3.28.2.1.2.1. Definition]

What is the contemplation perceiving characteristics? It is that contemplation by means of which [the ascetic] perceives the coarse characteristic of the sensual pleasures as well as the serene characteristic in the first absorption. And how does [the ascetic] perceive the coarse characteristic? By examining the six aspects of the sensual pleasures, [to wit,] meaning, thing, characteristic, category, time, and reasoning.[36]

[3.28.2.1.2.2. Meaning]

To start with, he examines the meaning of coarseness. The sensual pleasures are detrimental, fraught with much misfortune, much calamity, much plague. The fact that the sensual pleasures are fraught with much detriment, and so on, up to being fraught with much plague, this is the meaning of coarseness.

[3.28.2.1.2.3. Thing]

He [also] examines the thing[s connected with sensual pleasures]. That is, [he examines that] there is lust for sensual pleasures inwards, [and] there is lust for sensual pleasures outwards.[37]

[3.28.2.1.2.4. Characteristic]

He [also] examines the specific characteristic [as follows]. Those are defilement sensual pleasures, [and] those are object sensual pleasures.[38] Furthermore, they are [sensual pleasures] giving rise to pleasure, giving rise to suffering, and giving rise to neither suffering nor pleasure.[39] Those giving rise to pleasure are the basis of[40] passion [as well as] the basis of the perversion of ideation[41] and of mind. Those giving rise to suffering are the basis of hatred [as well as] the basis of wrath[42] and enmity.[43] Those giving rise to neither suffering nor pleasure are the basis of concealment [of one's faults],[44] stubborn adherence [to one's views],[45] deceit,[46] dissimulation,[47] lack of sense of shame, shameless behaviour[48] as well as the basis of the perversion of view.[49] These sensual pleasures are thus accompanied by [specific] depraved feelings and depraved defilements. In this way, he examines the specific characteristic of the sensual pleasures.

How does he examine the general characteristic? All these sensual pleasures are equally associated and connected with the suffering of birth, the suffering of old age, and so on, up to the suffering of [one's] wishes [remaining] unfulfilled.[50] Even those hedonists[51] who achieve [the] great[est] gratification of [their] sensual pleasures are not free from the law of birth, and so forth. Short-lived[52] [indeed] is their achievement [of sensual gratification]. Thus he examines the general characteristic [of the sensual pleasures].

[3.28.2.1.2.5. Category]

How does he examine the category? These sensual pleasures fall into the black category.[53] They are like a skeleton, like a chunk of meat, like a torch of hay, like a pit of embers, like a venomous snake, like a dream, like a borrowed ornament, and like a tree fruit.[54] Even while striving [to gratify their] sensual pleasures,[55] sentient beings experience the suffering generated by [the hardships associated with this] striving, [as they also] experience the suffering generated by [the effort required for the] protection [of their belongings], by disruption of affecti[ve relations], by non-contentment, by servitude, and by wrong deeds. All these should be understood just as previously [explained].[56]

Likewise, the Exalted One said that he who indulges in sensual pleasures[57] [is bound to meet with] five detriments:[58] 'Sensual pleasures have little flavour, [beget] much suffering, much detriment.[59] Surely, when indulging in sensual pleasures, there is no sufficiency or satisfaction or satiation.[60] In such a way[61] have sensual pleasures been censured by the Buddhas and Buddha's disciples, wise beings, rightly accomplished, true men. Surely, indulging in sensual pleasures leads [only] to accumulating fetters. I [therefore] declare[62] that there is no evil and unwholesome act whatsoever which one will not commit [for the sake of sensual pleasures].'[63]

Thus these sensual pleasures cause non-satiation, are common to many,[64] are the cause of unrighteous and wicked deeds, increase the thirst for [further] sensual pleasures, are to be avoided by the wise, swiftly come to extinction,[65] are dependent upon conditions [for coming into being], constitute the basis of carelessness, are hollow, impermanent [and] vain, their nature is falsehood and trickery, are like an illusion deceiving [only] the fools[66].[67] Whether pertaining to this present life or to a future one, whether divine or human, sensual pleasures are the very domain of the Evil One,

the very crop [sown] by the Evil One,[68] where divers bad, unwholesome mental factors arise, to wit, covetousness,[69] malice,[70] violence,[71] or what[ever] further [factors] which constitute obstacles[72] for the noble disciple practising [spiritual cultivation].[73] In various ways do these sensual pleasures fall, for most part, into the black category. Thus he examines the category.

[3.28.2.1.2.6. Time]

How does he examine the time? [Whether] in the past, future, or present, these sensual pleasures are constantly and incessantly thus fraught with much misfortune, much plague, much detriment. Thus he examines the time.

[3.28.2.1.2.7. Reasoning]

How does he examine the reasoning?[74] [The objects of] sensual pleasures are gathered, achieved, and accumulated with great struggle, great eagerness, great pains, by various and manifold skills. Furthermore, even when successfully accumulated and achieved, they merely serve to counteract only suffering whenever it arises, outwards, for the sake of [one's] household, [to wit, one's] mother and father, child and wife,[75] female and male slaves,[76] servants, day-labourers, friends, companions,[77] kinsmen and relatives;[78] or [inwards,] for the sake of one's own body, material, coarse, made of the four elements, growing upon boiled rice[79] [or] coarse gruel,[80] always requiring ointment,[81] bathing,[82] and massage,[83] [yet] bound to[84] breaking, splitting, scattering, and destruction.[85] Food is [but] a remedy for the suffering of hunger. Clothes are [but] a prevention of the suffering of cold and heat as well as [being meant] to cover [one's] shameful private parts. A sleeping place or a seat is [but] a prevention of the suffering of drowsiness and fatigue or walking and standing [respectively]. The medicine needed by the sick is [but] a prevention of the suffering of disease. These sensual pleasures are thus [but] remedies for suffering. Therefore, they should be not enjoyed with passion or attachment but rather[86] [be experienced] like a medicine [taken] by a sick [person] afflicted with disease only in order to alleviate the illness.[87]

This is also [taught in] the Trustworthy Tradition [of Buddhist scriptures][88] [which say] that these sensual pleasures are coarse in this or that way. Inwardly, intuition[89] also arises [confirming] me [this fact]. The inferential [type of reasoning] also shows the same.[90] And the nature of these sensual pleasures [existing] from beginingless times, [their] generally accepted essence,[91] the essence beyond thinking, is like this[, too]. Neither should it be thought of nor reflected upon. In such a way should reasoning be examined.

[3.28.2.1.2.8. Concluding remarks]

Having perceived the characteristic of coarse[ness] of the sensual pleasures in this way, to wit, through the six aspects, he [then] perceives the characteristic of seren[ity] in the first absorption [in the following way]: in the first absorption, there is absolutely no such coarseness which exists in the realm of sensual pleasures; being free from this coarseness, the first absorption is serene. He perceives the characteristic of seren[ity] in the first absorption in this way. Thus, with his attention pertaining to the concentrated level [of thought], he perceives the coarse characteristic in sensual pleasures and the serene characteristic in the first absorption.[92] This is called the contemplation

perceiving characteristics. Verily, this contemplation should be known as being mixed with listening and reflection.[93]

[3.28.2.1.3. Contemplation leading to conviction]

Having thus ascertained the sensual pleasures and the first absorption by means of [respectively] the coarse and the serene characteristic correctly examined,[94] he transcends [the level of] listening and reflection and becomes convinced [of these two characteristics] exclusively in the form of [meditative] cultivation. He cultivates tranquillity and insight, [each] having the characteristic [of coarseness and serenity] as [its] meditative object.[95] And cultivating [in like manner], he repeatedly concentrates on and [consequently] becomes convinced of the coarseness and serenity examined in such a way.[96] This is called the contemplation leading to conviction.[97]

[3.28.2.1.4. Contemplation engendering separation]

Because of assiduous practice, cultivation, [and] zealous exercise, for the first time is the path leading to the elimination of defilements generated by him. And upon kindling the path leading to the elimination of defilements, the contemplation which accompanies it is called [contemplation] engendering separation.[98]

[3.28.2.1.5. Contemplation comprising delight]

For the first time, because of the abandonment of the defilements belonging to [the realm of] sensual pleasures which should be abandoned in the beginning and [also] because of the elimination of the noxiousness corresponding to these [defilements], he thereupon becomes [able to] rejoice at [this] abandonment and separation.[99] And seeing benefit in the abandonment [of defilements], he experiences some joy and pleasure [born of this][100] separation.[101] Just for the purpose of eliminating torpor, drowsiness, [and] agitation,[102] he repeatedly gladdens [/encourages] [his mind] through the contemplation conducive to cheering up,[103], [and] makes [his mind] loathe through the contemplation conducive to loathing.[104] This is called the contemplation comprising delight.[105] [106]

[3.28.2.1.6. Investigating contemplation]

He who thus rejoices at abandonment [as well as] at spiritual cultivation [and] meditates correctly, due to being firmly grounded in the practice of wholesome categories, is not possessed [/ensnared] by[107] the defilements associated with sensual pleasures, whether he wanders about or dwells [in one place].[108] [At this moment,] it occurs to him: '[Could it be the case that] I do not experience lust[109] for [the objects of] the sensual pleasures,[110] [though it] actually [still] exists [within my mind]? Or can it be that [I do not experience it because] it does not exist [any more]?' Wishing to investigate [this], he directs his attention to this or that pleasing, agreeable image [/characteristic]. Since the latent proclivities have not been completely abandonned by him, as he directs his attention to this image [/characteristic], he experiences a mental state of fondness [for it], intentness [upon it], indulgence [in it]. [Thus his] equanimity does not stand firm, nor [does his] disgust, dislike, aversion, [and] repulsion [towards sensual pleasures function]. It [then] occurs to him: 'My mind is not properly freed, nor is it liberated from sensual pleasures; my mind is restrained by effort, as water is held

[by a dam], it is not [yet] restrained by [its very] nature.[111] Let me dwell even more in rejoicing at abandonment [and] spiritual cultivation for further [approaching] the complete abandonment of these latent proclivities.' This is called the investigating contemplation.[112]

[3.28.2.1.7. Contemplation attaining the culmination of the practice]

He dwells still more in rejoicing at abandonment [and] spiritual cultivation, intent upon [the practice of] tranquillity and insight, and repeatedly investigates [the defilements]. And while he cultivates the antidote, and time after time investigates the [defilements which have been] abandoned and [those which have] not [been] abandoned [yet],[113] his mind is temporarily freed from all the defilements of the realm of sensual pleasures. But this does not amount to a complete eradication[114] of [their] seeds for ever. At this point, the contemplation at the end of the preparatory path of the first absorption,[115] [which serves as an] antidote for all [these] defilements, is generated. This is called the contemplation attaining the culmination[116] of the practice.[117]

[3.28.2.1.8. Contemplation representing the fruit of the culmination of the practice]

Immediately following it, [the ascetic] reaches the first absorption proper[118] having the [previous contemplation][119] as [its] condition [and] cause. [It is] the contemplation which accompanies the first absorption proper.[120] This is called the contemplation [representing] the fruit of the culmination of the practice.[121]

[3.28.2.1.9. Additional clarifications]

[3.28.2.1.9.1. Experience of joy and pleasure in the contemplations]

[The ascetic] abiding in the contemplation engendering separation and in the [contemplation] comprising delight gladdens[122] his body with joy and pleasure born of separation in such a way that they faintly manifest themselves[123] from time to time. At the time of [abiding in] the contemplation attaining the culmination of the practice, [he] suffuses[124] [his body with them] in such a way that they profusely and amply manifest themselves from time to time. Furthermore, for [the ascetic] abiding in the contemplation which represents the fruit of the culmination of the practice, there is no [part] whatsoever of the entire body which is not suffused [or] could be still suffused[125] with joy and pleasure born of separation.[126] At this moment,[127] he dwells having attained the first absorption which is separated from sensual pleasures, is separated from bad and unwholesome factors, is possessed of rough examination, is possessed of subtle investigation,[128] [has] joy and pleasure born of separation,[129] [and is endowed] with five limbs. The [ascetic] is [now] called one who stands firm in the fruit of the practice of the path of the antidote for the realm of sensual pleasures [as well as] one who has reached detachment from sensual pleasures.

[3.28.2.1.9.2. Elimination of the defilements through the practice of the contemplations]

By means of the contemplation perceiving characteristics, [the ascetic] correctly ascertains what is to be abandoned. He also correctly discerns what is to be attained. And he directs [his] mind towards the abandonment of what is to be abandoned and

towards the attainment of what is to be attained. And by means of the contemplation leading to conviction, he embarks upon the correct practice for abandonment and attainment. By means of the contemplation engendering separation, he eliminates the strong defilements.[130] By means of the [contemplation] comprising delight, he eliminates the middling kind of defilements. By means of the investigating [contemplation], he makes [his] mind abide in freedom from the conceit [/vain misapprehension] of attainment.[131] By means of the [contemplation] attaining the culmination of the practice, he eliminates the weak kind of defilements. By means of the [contemplation which represents the] fruit of the culmination of the practice, he enjoys the [very] fruit of the cultivation of these types of contemplations which have [thus] been cultivated, [indeed] well cultivated.[132]

[3.28.2.1.9.3. Relation with the set of four contempaltions]

Furthermore, both the contemplation perceiving characteristics and the contemplation leading to conviction are called the suitable contemplation which accompanies the antidote of reviling [the defilements].[133] Both the contemplation engendering separation and the [contemplation] attaining the culmination of the practice represent the antidote contemplation which accompanies the antidote of abandoning [the defilements]. Herein, the contemplation comprising delight constitues both the antidote [contemplation] and the [contemplation which engenders] cheering up. Herein, the investigating contemplation is called the examining contemplation. It should thus be known that the four contemplations, to wit, the suitable [one], the [one which is] antidote, the [one which engenders] cheering up, and the examining [one],[134] are included in the six contemplations [above, i.e., from the contemplation perceiving characteristics to the contemplation attaining the culmination of the practice].[135]

[3.28.2.2. THE PRACTICE OF THE SEVEN CONTEMPLATIONS FOR THE ATTAINMENT OF THE REMAINING MEDITATIVE LEVELS]

[3.28.2.2.1. Introductory remarks]

Just as the attainment of the first absorption [is obtained] by means of the seven contemplations, so [is] the attainment of the second, third, and fourth absorptions [as well as] the attainment of the stations[136] of [boundless] space,[137] of [boundless] consciousness,[138] of nothing whatsoever, and the station of neither ideation nor non-ideation [obtained] by means of the same seven contemplations.[139] [140]

[3.28.2.2.2. The attainment of the second absorption]

The contemplation perceiving characteristics, [generated] for the attainment of the second absorbtion, is [that] by means of which [the ascetic] perceives the coarse characteristic in [the acts of] rough examination [and subtle investigation][141] as well as the serene characteristic in the second absorption, which has no rough examination [and subtle investigation]. He who has attained the first absorption, [and] has [indeed] obtained it, thus looks upon the coarseness in rough examination [and subtle investigation]: 'Rough examination is [the mental factor] which [although] pertaining to the level of concentrated [thought],[142] operates on the meditative object unsteadily,[143] and due to intially occurring, is coarse mental verbalisation[144] with regard to the meditative object. Subtle investigation is [the mental factor] which is

connected to [and] follows this [rough examination] and is subtler mental verbalisation with regard to the meditative object [on which, however, it] similarly operates unsteadily.[145] Furthermore, these [acts of] rough examination and subtle investigation are mental functions, arise when the mind arises, occur together [/simultaneously] [with it], are united [with it], [and] operating on the same meditative object. Thus they arise internally [i.e., within the mental continuum], but are comprised in the external base.[146] And all [these acts] verily [occur] in the past, future, and present, are produced from causes [and] conditions, are [characterised by] arising and decay,[147] are temporary, appear for [only] a short while, cause agitation to the mind, are disturbing, manifest themselves as the absence of perfect serenity. If compared to[148] the superior level, owing to the fact that [they are] associated with dwelling in suffering, they belong to the black [category] [and] are accompanied by only little joy and pleasure born from separation. And by its nature, this level is such that mental processes possessed of rough examination and subtle investigation constantly, ceaselessly operate for [one] dwelling in it, [and therefore, this level] is not serene, [not] completely serene'[149]—by such aspects and others, he should perceive the coarse characteristic in the [acts of] rough examination [and subtle investigation].[150] There is absolutely no coarse characteristic of this sort in the second absorption, which is not possessed of rough examination [and subtle investigation]. Therefore, the second absorption is serene due to the disappearance of this coarseness.[151]

The remaining contemplations [generated] for the attainment of the second absorption should be properly understood as previous[ly explained for the first absorption].

[3.28.2.2.3. The attainment of the remaining absorptions and the immaterial stations]

The seven contemplations should properly be understood in the same way with respect to each level up to the attainment of the station of neither ideation nor non-ideation. Furthermore, the coarse characteristic with respect to all inferior levels up to the station of nothing whatsoever should, in brief, be understood as twofold: [it is characteristic] for the lower levels [1] that one dwells in more suffering[152] and in less serenity and [2] that one has a shorter lifespan.[153] [The ascetic] properly examines this twofold coarse characteristic by means of the six aspects[154] with regard to whatever level he wishes to become detached from; and [reagarding the levels] above, he properly examines the serene characteristic [through the seven contemplations] up to the contemplation representing the fruit of practice.[155] [156]

[3.28.3. Glosses upon the canonical formulae of the eight meditative attainments]

[3.28.3.1. FIRST ABSORPTION]

[3.28.3.1.1. Gloss upon 'separated from sensual pleasures'][157]

'Separated from sensual pleasures': sensual pleasures are twofold, [i.e.,] defilement sensual pleasures and object sensual pleasures.[158] Separation from sensual pleasures is also twofold, [i.e.,] separation from the union [with defilements] and separation from the object [of the sensual pleasures].[159]

[3.28.3.1.2. Gloss upon 'separated from bad and unwholesome factors']

'Separated from bad and unwholesome factors': [bad and unwholesome factors] are secondary defilements,[160] unwholesome factors which have their causes in sensual pleasures,[161] to wit, [those factors which make] bodily misdeeds, verbal misdeeds, mental misdeeds, [such as] taking up a [stabbing] weapon, taking up a staff, strife, fight, quarrel, dispute, guile, deception, fraud, [and] untrue words occur.[162] By abandoning these, [the ascetic becomes] **separated from bad and unwholesome factors.**

[3.28.3.1.3. Gloss upon 'possessed of rough examination, possessed of subtle investigation]

Due to not seeing [yet] the deficiency in rough examination and subtle investigation, [the first absorption is] **'possessed of rough examination, possessed of subtle investigation'** in the form of [being accompanied by acts of][163] rough examination and subtle investigation pertaining to its own level, which are antidotes for sensual pleasures [and represent] wholesome [factors].[164] [165]

[3.28.3.1.4. Gloss upon 'born of separation']

Separation from sensual pleasures is [obtained with the achievement of][166] the contemplation attaining the culmination of the practice. [Joy and pleasure] immediately arise from it, having it as its cause [and] condition. Therefore, [the canonical formula] says, **'born of separation'**.

[3.28.3.1.5. Gloss upon 'joy and pleasure']

Due to the achievement of the goal wished for [and] desired, due to not seeing [yet] the deficiency in joy, due to the disappearance of all noxiousness, [and] because of the [resulting] great mental and bodily malleability[, i.e.,] ease,[167] [the first absorption is said to be characterised by][168] **'joy and pleasure'**.[169] [170]

[3.28.3.1.6. Gloss upon 'the first absorption']

[It is called] **'the first'** because one counts in regular order and because [by attaining it, the ascetic] rises up above the realm of sensual pleasures for the first time. [It is called] **'absorption'** due to the correct reflection[171] upon the meditative object as well as to being linked to [this object] by means of one-pointed mindfulness.[172]

[3.28.3.1.7. Gloss upon 'having attained']

[In the canonical formula, it is said] **'having attained'** because [the ascetic has reached] the state of [the contemplation which represents the] fruit of the culmination of the practice.

[3.28.3.1.8. Gloss upon 'dwells']

And subsequently, having completed the intense practice of meditative cultivation, [the ascetic is able to] obtain [the absorption at] will, [able to] obtain [it] without any labour, [able to] obtain [it] without any difficulty, and spends in[173] this meditative attainment a whole night, a whole day, [or] when he wishes [so], as much as up to seven

nights and days. Therefore, [the canonical formula] says, '**dwells**'.[174]

[3.28.3.2. SECOND ABSORPTION]

[3.28.3.2.1. Gloss upon 'due to the stilling of the rough examination and the subtle investigation, due to [achieving] inner clarity'][175]

Having turned [his] mind away from the characteristics of the concentration possessed of rough examination and subtle investigation, [the ascetic] binds [his mind] to the characteristics of the concentration without rough examination and subtle investigation. Having discarded [/withdrawn from] the meditative object unsteadily operating,[176] owing to the [attainment of a] homogeneous [mental] state,[177] [the ascetic] directs and fixes [his] mind, [which has become] serene and clear, to a meditative object steadily operating. Therefore, [the canonical formula] says, **'due to the stilling of the rough examination and the subtle investigation, due to [achieving] inner clarity'**.[178]

[3.28.3.2.2. Gloss upon 'due to the singleness of mind']

Because of the repeated cultivation of this very concentration without rough examination and subtle investigation, [the ascetic] transcends the stage [in which it is still] broken and interrupted by rough examination and subtle investigation [179] and attains an unbroken and uninterrupted stage. Therefore, [the canonical formula] says, **'due to the singleness of mind'**.[180]

[3.28.3.2.3. Gloss upon 'without rough examination, without subtle investigation']

[The second absorption is called] '**without rough examination, without subtle investigation**' because of the complete abandonment of the rough examination [and] the subtle investigation.

[3.28.3.2.4. Gloss upon 'born of concentration']

Concentration is [obtained with the achievement of] the contemplation attaining the culmination of the practice [at this meditative level]. Because it arises immediately after it, having it as its cause [and] condition, therefore, [the canonical formula] says, **'born of concentration'**.[181]

[3.28.3.2.5. Gloss upon 'joy and pleasure']

Due to the achievement of the goal wished for and desired, due to not seeing [yet] the deficiency in joy, [the ascetic is] in [a state] accompanied by rejoicing and [mental] satisfaction, due to the disappearance of all noxiousness [which corresponds to] the category of the defilements of the first absorption [characterised by][182] rough examination and subtle investigation, due to being accompanied by pleasure [manifested as] mental and bodily malleability[, i.e.,] ease which counteracts this [noxiousness],[183] [the canonical formula says,] '**joy and pleasure**'.[184]

[3.28.3.2.6. Gloss upon 'the second', etc.]

[It is called '**the second absorption**' because] it is '**the second**' when counting in regular order. All [the remainder of the canonical formula] should be understood in the

same way as previous[ly explained for the first absorption].

[3.28.3.3. THIRD ABSORPTION]

[3.28.3.3.1. Gloss upon 'due to detachment from joy'][185]

[The ascetic] sees the deficiency in the characteristics[186] of joy. Therefore, [the canonical formula] says, **'due to detachment from joy'**.[187]

[3.28.3.3.2. Gloss upon 'dwells equanimous']

At this stage, for the [ascetic] exerting [his] mind on the third absorption, which is free from joy, the twofold defect causing agitation to the mind has disappeared, [to wit,] rough examination and subtle investigation [already] at [the level] the second absorption, and now joy. Therefore, it is said, **'dwells equanimous'**. For these two factors are what causes agitation to the mind [and] acts as an impediment to uninterrupted equanimity.[188] Concerning this point, in the first absorption, there are rough examination and subtle investigation, and therefore uninterrupted equanimity [can]not operate. In the second absorption, there is joy, and therefore uninterrupted equanimity [can]not operate here either. Therefore, this [kind of] equanimity does not exist in the first and second absorptions. Therefore, it is said that in the third absoprtion the meditator **'dwells equanimous'**.

[3.28.3.3.3. Gloss upon 'mindful, discerning']

Being equanimous, he [can] dwell with [his] mindfulness[189] fully manifested in such a way that those ideations and acts of attention accompanying joy do not appear. If, however, those ideations and acts of attention accompanying joy sometimes appear because of losing the mindfulness due to lack of [sufficient] practice, [the ascetic] quite swiftly comprehends them with [his] wisdom, quite correctly knows [them], and does not put up with [them] whenever they arise. [Instead,] he removes [them], brings [them] to an end, makes his mind indifferent [to them].[190] Therefore, [the canonical formula] says, **'mindful, discerning'**.[191]

[3.28.3.3.4. Gloss upon 'free from joy'][192]

At this stage, for [the ascetic] thus dwelling equanimous, mindful, [and] discerning, as a result of assiduous practice, of cultivation, of intense training, the feeling accompanied by joy, which has caused pleasurable excitement to the mind, is eliminated, and a feeling **'free from joy'**, serene, completely serene arises in [his] mind as remedy to joy.

[3.28.3.3.5. Gloss upon 'and he experiences pleasure with [his] body']

At this stage, he experiences pleasure as a feeling and pleasure as ease with [his] material body[193] [as well as his] mental body.[194] Therefore, [the canonical formula] says, **'and he experiences pleasure with [his] body'**.

[3.28.3.3.6. Gloss upon 'which the Noble Ones describe [with the words] "[he is] equanimous, mindful, dwelling in pleasure", [he] dwells having attained the third absorption']

Below the third absorption, there is neither pleasure of this sort nor uninterrupted

equanimity. And above the third absorption, though equanimity is obtained, there is, however, no pleasure. Because below this [level both] pleasure and equanimity are absent and above [this level] pleasure is absent, it is this abode, i.e., the third absorption, **'which the Noble Ones describe** (with reference to the person enjoying [/dwelling in] [its] obtainment) **[with the words] "[he is] equanimous, mindful, dwelling in pleasure", [he] dwells having attained the third absorption".**[195] Furthermore, **'Noble Ones'** [refer to] the Buddhas and the Buddhas' disciples.

[3.28.3.4. FOURTH ABSORPTION]

[3.28.3.4.1. Gloss upon 'due to the abandonment of pleasure'][196]

Due to the similarity of the antidote, the antidote [leading] to the abandonment of pleasure is not mentioned; only the abandonment of pleasure [to which] this antidote is applied is mentioned. But what is this antidote? It consists in equanimity, mindfulness, and discernment. Due to the repeated practice of this [antidote], [the ascetic who] has transcended the third absorption abandons pleasure, which pertains to the third absorption. Therefore, [the canonical formula] says, **'due to the abandonment of pleasure'**.[197]

[3.28.3.4.2. Gloss upon 'due to the abandonment of pleasure and due to the abandonment of pain as well as due to the fact that [mental] satisfaction and dissatisfaction have already disappeared before']

At this stage, the meditator transcends [both] pleasure and pain.[198] Therefore, summing up both what has been previously abandoned and what is now abandoned,[199] [the canonical formula] thus says, **'due to the abandonment of pleasure and due to the abandonment of pain as well as due to the fact that [mental] satisfaction**[200] **and dissatisfaction**[201] **have already disappeared before'.**

[3.28.3.4.3. Gloss upon 'neither painful nor pleasant']

Due to the abandonment of pleasure upon attaining the fourth absorption and of pain upon attaining the second absorption, due to the disappearance of [mental] satisfaction upon attaining the third absorption [and] of dissatisfaction upon attaining the first absorption,[202] it is a fact[203] that by now—due to the abandonment of pleasure and pain—only the feeling of neither-pain-nor-pleasure[204] remains for him. Therefore, [the canonical formula] says, **'neither painful nor pleasant'**.[205]

[3.28.3.4.4. Gloss upon 'pure with regard to equanimity and mindfulness']

At this stage, all defects pertaining to the lower levels beginning with the first absorption, to wit, rough examination, subtle investigation, joy, [and] breathing in and out,[206] have been abandoned. And due to their abandonment, the equanimity and mindfulness at this [level] are entirely pure, completely purified so that the mind of the [ascetic] who has attained the fourth absorption stands firm, immovable, with all unsteadiness vanished. Therefore, [the canonical formula] says, **'pure with regard to equanimity and mindfulness'**.[207]

[3.28.3.4.5. Gloss upon 'the fourth', etc.]

'The fourth' should be understood as previous[ly explained] in the [case of the] first absorption, and so on.

[3.28.3.5. FIRST IMMATERIAL ATTAINMENT]

[3.28.3.5.1. Gloss upon 'due to the surmounting of the ideation of matter'][208]

Due to the concentration upon[209] the [infinity of] space, [the ascetic] has surmounted the ideation of colour linked with dark-blue, yellow, red, white, etc.[210] in the sense that [/in so far as][211] [these phenomena] do not manifest themselves [any longer] and in the sense of disgust [and] dispassion [towards matter].[212] Therefore, [the canonical formula] says, **'due to the surmounting of the ideation of matter'.**[213]

[3.28.3.5.2. Gloss upon 'due to the disappearance of the ideation of resistance']

Due to the surmounting of these [ideations], owing to [their] lack of manifestation, the ideation of obstruction, which is of various sorts, of many, distinct kinds, [and] caused by the accumulation of [different] colour[s], has vanished, too. Therefore, [the canonical formula] says, **'due to the disappearance of the ideation of resistance'**.[214]

[3.28.3.5.3. Gloss upon 'due to not paying attention to the ideation of varietey']

And, furthermore, because of the vanishing of these, the ideations [based upon] accumulation which occur with respect to those differentiated combinations [still] remaining,[215] to wit, ideations [such as] food, drink, carriage, clothes, ornament, house, park, forest, army, mountain, etc., to these, [he] gives absolutely no heed.[216] Therefore, [the canonical formula] says, **'due to not paying attention to the ideation of variety'**.

[3.28.3.5.4. Gloss upon 'infinite space']

Having thus annihilated the ideations of matter, resistance, [and] variety, he concentrates upon space as being infinite. Therefore, [the canonical formula] says, **'infinite space'**.

[3.28.3.5.5. Gloss upon 'dwells having attained the station of the infinity of space']

Having transcended the liminal [attainment], after [the contemplation] attaining the culmination of the practice, he reaches the [attainment] proper[217] [which coincides with] the fruit of the culmination of the practice. Therefore, [the canonical formula] says, **'[he] dwells having attained the station of the infinity of space'**. As long as he does not reach [the attainment] proper, his meditative object [/support] is the [infinite] space [only]. But when he has attained [it], [his meditative object] is this [infinite space] as well as the aggregates of his own level others than the [infinite space itself]. In [the case of] the liminal [attainment], however, [the meditative object] also [includes] the aggregates of lower levels.[218]

[3.28.3.6. SECOND IMMATERIAL ATTAINMENT]

[3.28.3.6.1. Gloss upon 'due to the complete surmounting of the station of infinte space, [thinking] "consciousness is infinite"'][219]

Wishing to attain the station of the infinity of consciousness [which corresponds] precisely [to] the consciousness focusing upon space as being infinite, by means of the consciousness through which he concentrated upon space [as being] infinite, he turns away [his mind] from the ideation of infinite space and concentrates upon that very consciousness as being infinite.[220] He [then] surmounts the station of the infinity of space comprising both the liminal [attainment] [and] the [attainment] proper. Therefore, [the canonical formula] says, **'due to the complete surmounting of the station of the infinity of space, [thinking] "consciousness is infinite"'**.[221]

[3.28.3.6.2. Gloss upon 'dwells having attained the station of the infinity of consciousness']

Having surmounted the liminal [attainment] of the station of the infinity of consciousness [which also coincides with the first six contemplations] up to the contemplation attaining the culmination of the practice, he reaches the [attainment] proper [which coincides with] the fruit of the culmination of the practice. Therefore, [the canonical formula] says, **'dwells having attained the station of the infinity of consciousness'**.[222]

[3.28.3.7. THIRD IMMATERIAL ATTAINMENT]

[3.28.3.7.1. Gloss upon the entire canonical formula][223]

[Prompted by the wish to] proceed upwards[224] from the station of infinite consciousness, he seeks an object[225] beyond consciousness, related to anything, whether material or not,[226] but does not find [any]. Not finding such an object, he surmounts the station of infinite consciousness with its liminal [attainment] [as well as the attainment] proper and becomes convinced that there is no object whatsoever. Verily he [thus] becomes convinced of the ideation of nothing whatsoever. As a result of intensely practising the convinction of the ideation [of nothing whatsover], he surmounts the liminal [attainment] of the station of nothing whatsover [which coincides with the six contemplations] up to the contemplation attaining the culmination of the practice and reaches the [attainment] proper [which coincides with] the fruit of the culmination of the practice. Therefore, [the canonical formula] says, **'Having completely surmounted the station of infinte consciousness, [thinking] "there is nothing whatsoever", [he] dwells having attained the station of nothing whatsoever'**.[227]

[3.28.3.8. FOURTH IMMATERIAL ATTAINMENT]

[3.28.3.8.1. Gloss upon 'neither ideation'][228]

[Prompted by the wish to] proceed upwards from the station of nothing whatsoever, [developing] the ideation of coarse[ness] [and] the ideation of detriment with regard to the ideation of the station of nothing whatsoever, he turns away [his mind] from the ideation of the station of nothing whatsoever.

Previously, at the time of the attainment of the station of nothing whatsoever, he surmounted the ideation of something; now he has surmounted the ideation of nothing whatsoever. Therefore, [the canonical formula] says, **'neither ideation'**, ['ideation']

referring [here] to the ideation of something or the ideation of nothing whatsoever [both of which are now eliminated].

[3.28.3.8.2. Gloss upon 'nor non-ideation']

On the other hand, his ideation has not completely ceased as in the [attainment of] non-ideation or the attainment of cessation. It is nothing but [the fact that] this ideation is subtle [and] operates on [its] object without [grasping any] characterstic [/image].[229] Therefore, [the canonical formula] says, **'nor non-ideation'**.[230]

[3.28.3.8.3. Gloss upon the entire canonical formula][231]

Having thus become convinced of this station, [he] surmounts the station of nothing whatsoever with [its] liminal [attainment] [and the attainment] proper as well as the liminal [attainment] of the station of neither ideation nor non-ideation, [which coincides with the six contemplations] up to the contemplation attaining the culmination of the practice, and reaches [the attainment] proper [which coincides with] the fruit of the culmination of the practice. Therefore, [the canonical formula] says, **'having completely surmounted the station of nothing whatsoever, [the ascetic] dwells having attained the station of neither ideation nor non-ideation'**.[232]

[3.28.3.9. CONCLUDING REMARKS][233]

At the time of the attainment of the absorptions, the sign [by which one knows that the absorptions take place] is that [his] body appears as if entering the lower [subterranean world of] Rasātala; at the time of the immaterial attainments, [his body appears] as if flying up in the sky. In case [these signs appear], the right practice [is maintained] through looking [upon them] with indifference, by [keeping his mind in] a mode of tranquillity.[234]

[3.28.4. The two attainments without mental activity]

[3.28.4.1. INTRODUCTORY REMARKS]

The two attainments without mental activity are the attainment of non-ideation and the attainment of cessation. Only ordinary people reach the attainment of non-ideation, [which is generated] by means of the contemplation which turns away from ideation; on the other hand, only the Noble Ones [can reach] the attainment of cessation.[235] Entrance into these attainments is [brought about] by two contemplations, to wit, in the case of the attainment of non-ideation, by means of the contemplation which turns away from ideation; in the case of the attainment of cessation, by means of the contemplation which proceeds upwards from [the station of] neither ideation nor non-ideation and completely suppresses [any] object [from the mind].[236] [237]

[3.28.4.2. ATTAINMENT OF NON-IDEATION]

Having resorted to a contemplation which turns away from ideation [by thinking] that 'ideation is [like] illness, ideation is [like] a boil,[238] ideation is [like] an arrow; serene is this, exquisite is this, to wit, [the state] of non-ideation',[239] [the meditator][240] pursues [the practice of] non-mindfulness and non-attention with regard to whatever ideation arises. As a result of cultivation, [while] at [the stage of] the

preparatory path, the state connected with mental activity [241] is still [going on]. But as soon as he has reached [the attainment of non-ideation], his mind does not function any more. This cessation of [all] factors [pertaining to] the mind and the concomitant mental functions, thus [generated] in [the meditator] detached from [the Heavenly World of] the Splendid Perfection [but] not detached from [the Heavenly World of] the Great Reward[242] by means of the contemplation preceded[243] by the ideation of riddance, is called the attainment of non-ideation.[244] And, furthermore, this is how he obtains this [attainment].[245]

[3.28.4.3. ATTAINMENT OF CESSATION]

The Noble One who has attained the station of neither ideation nor non-ideation, wishing to dwell in the supremely serene dwelling, makes [his] mind proceed upwards from the station of neither ideation nor non-ideation.[246] [His] mind[, driven to] procceed upwards, does not find any object [/support]. Not finding [any object], [the mind] ceases [to operate], does not function [any more]. This cessation of [all] factors [pertaining to the] mind and mental concomitant functions, thus [generated] in the adept detached from the station of nothing whatsoever or in a Worthy One by means of the contemplation preceded by the ideation of dwelling [temporarily in serenity],[247] is called the attainment of cessation.[248] And, furthermore, this is how he obtains this [attainment].[249]

[3.28.5. The five supernatural faculties]

[3.28.5.1. INTRODUCTORY REMARKS][250]

The generation of the five supernatural faculties is achieved on the basis of the meditative attainments.[251] And how is it achieved? [It is achieved] in the following way: the meditator [first] obtains the pure absorption.[252] [Then] relying on this pure absorption, directing his mind by means of the attention pertaining to the level of concentrated [thought] precisely to a teaching whose chief topic is [the achievement of the] supernatural faculties,[253] [a teaching] which he has listened to, grasped [and] mastered, to wit, [a teaching] with reference to the range of miraculous powers[254] or the [recollection of] the previous lives, the divine ear, the [knowledge of] the deaths and births [of all sentient beings],[255] [or the knowledge of the] ways of thought [of other sentient beings],[256] he becomes thoroughly knowledgeable about meaning and thoroughly knowledgeable about [the wording of the] teaching.[257] For the [ascetic who is thus] thoroughly knowledgeable about meaning, thoroughly knowledgeable about [the wording of the] teaching, [and] who conditions his mind again and again in this way, as a result of intense training, there comes the time, there comes the right moment when the five supernatural faculties, [which represent] the fruits of his cultivation, [eventually] arise.[258]

[3.28.5.2. THE TWELVE IDEATIONS]

[3.28.5.2.1. Enumeration of the ideations]

Moreover, [the ascetic,] thus thoroughly knowledgeable about meaning, thoroughly knowledgeable about the [wording of the] teaching, cultivates twelve ideations for the generation of all [these] supernatural faculties. [The twelve ideations

are] as follows: the ideation of lightness, the ideation of softness, the ideation of the space realm [/element], the ideation of the body-mind fusion,[259] the ideation of conviction,[260] the ideation [consisting in] the recollection of the succession of the acts previously experienced, the ideation of sound combinations and noises of different kinds, the ideation of the visible characteristic of light, the ideation of the specific changes in physical appearance determined by defilements, the ideation of the [eight] liberations, the ideation of the [eight] bases of mastery, and the ideation of the [ten] totalities.[261]

[3.28.5.2.2. Ideation of lightness]

The ideation of lightness is that by means of which [the ascetic] becomes convinced of his own body[262] being light as a *tūla*-cotton tuft or a *karpāsa*-cotton tuft in the whirlwind.[263] Becoming [completely] convinced [of this] in such a manner, he [can] make his own body move hither and thither by means of the same contemplation which has lead [him] to [attain] the conviction [of lightness]. Namely, [he can move his body] from the bed to the stool, [and then back] from the stool to the bed, [and] in the same way, from the bed to the grass-seat, [and again back] from the grass-seat to the bed.[264] [265]

[3.28.5.2.3. Ideation of softness]

The ideation of softness is that by means of which [the ascetic] becomes convinced of [his] body being soft like silk or raw silk or woven silk.[266] This ideation of softness thus [described] is [also] nourishing and facilitating for the ideation of lightness in such a way that being faciliated by it, the ideation of lightness becomes extensive, developed, and abundant.

[3.28.5.2.4. Ideation of the space realm]

The ideation of the space realm [/element] is the ideation by means of which [the ascetic] becomes convinced of the lightness and softness of his own body. If he wishes to go somewhere, then by means of the contemplation leading to [this] conviction, he becomes convinced that any [kind of] matter[267] which stands in-between [and] causes an obstruction to the movement is [just empty] space.

[3.28.5.2.5. Ideation of the mind-body fusion]

The ideation of the mind-body fusion is that by means of which the mind is fused into the body or the body into the mind, due to which [/through which] his body becomes lighter, softer, more malleable, brighter, obedient to the mind, [perfectly] connected to the mind, [and] operates [entirely] depending upon the mind.[268]

[3.28.5.2.6. Ideation of conviction]

[3.28.5.2.6.1. Definition]

The ideation of conviction is the ideation by means of which [the ascetic] becomes convinced that what is remote is near, what is near is remote, what is subtle is coarse, what is coarse is subtle, earth is water, water is earth. In the same way, it should be done with each element with regard to each other in full.[269] Likewise, he also intensely envisages[270] magical creations, be they magical creations of visible objects or magical creations of sounds.[271]

[3.28.5.2.6.2. Miraculous powers obtained through the mastery of the the first five ideations][272]

Thus, by means of these five ideations perfected through cultivation, [the ascetic] acquires a diverse range of miraculous powers: having been one, he manifests himself [/his body][273] as many, to wit, by means of the ideation of conviction [with regard to magical] creations; then, having manifested himself [/his body] as many, [he] becomes one, to wit, by means of the ideation of conviction which makes the [magical] creations disappear; with [his] body, [he can] pass unhindered through walls, mountains, ramparts[, and so on]; [he] emerges from and plunges into the ground as if into water; he walks on water without sinking[274] as if on [solid] ground; [he] ascends into the sky cross-legged as if a winged bird; or [he] rubs [and] strokes with [his] hand the Sun [and] the Moon, [which] have such great majesty [and] potence; [he] wields power with [his own] body up to Brahma's World.[275] [The ascetic] does all this by means of the ideation of conviction assisted by the ideations of lightness, softness, space realm, [and] mind-body fusion—[this] should be understood in due order.[276]

The wielding of power over Brahma's World with [his own] body is of two sorts: [1] [he] wields power by [actually] going [there]; [2] and [he wields power] over the four elements and a part of the derived matter[277] beneath [the level of] Brahma's World by means of conviction [which works] according to [his] wish.[278]

[3.28.5.2.7. Ideation [consisting in] the recollection of the succession of the acts previously experienced]

The ideation [consisting in] the recollection of the succession of the acts previously experienced is that by means of which [the ascetic] becomes aware of his whole life [lit., course of activity] which he has experienced so far from childhood [onwards]—as far as his memory [can] reach [back] and does not fail—[to wit,] where [he] has gone, stood, sat, lain, [and so on] in detail, recollecting each [act] clearly[279] in due sequence [and] without omission.[280] Due to the [assiduous] cultivation of this [ideation], the fruit of the cultivation is[281] [the ability to] 'recollect [his] various previous lives [lit., habitations]' [as described] in full detail[282] [in the canonical formula] up to 'with [all their] aspects [and] particulars'.[283]

[3.28.5.2.8. Ideation of sound combinations and noises of different kinds]

The ideation of sound combinations and noises of different kinds consists in[284] the cultivation of [this] ideation after having grasped the characteristic of[285] what[ever] noise arises, mixed [or] divers, of various groups of people sitting [or] meeting together in a village or a town or a guild or a townsmen's assembly or [any other] gathering or a spacious house or an inner chamber (that which is called confused sound) or the noise of a flowing river. By means of this [ideation], [the ascetic] keeps [his mental] focusing, through the attention pertaining to the concentrated level [of thought], [directed] towards sounds noble [or] ignoble,[286] divine [or] human, remote [or] near. Due to the assiduous practice of this [ideation], he obtains the divine ear [representing] the fruit of the cultivation, through which [he can] hear sounds divine [or] human, whether they are remote or near.[287]

[3.28.5.2.9. Ideation of the visible characteristic of light]

The ideation of the visible characteristic of light [is as follows]: having grasped the characteristic of light as previous[ly explained],[288] [the ascetic] directs [his] attention to this very characteristic. And having grasped the characteristic from a variety of sentient beings, [he] directs [his] attention to this very characteristic by distinguishing between the performace of wholesome [and] unwholesome acts, etc. This is the ideation of the visible characteristic of light. Due to the [assiduous] cultivation of this [ideation], [he] obtains the knowledge of the deaths and births [of all sentient beings] [representing] the fruit of [this] cultivation, through which [he can see] 'by means of the pure divine eye' [, and so on, as described] in full detail [in the canonical formula] up to '[how sentient beings] after the destruction of the body are born in a good destination, a heavenly world, amongst deities'.[289]

[3.28.5.2.10. Ideation of the specific changes in physical appearance determined by defilements]

The ideation of the specific changes in physical appearance determined by defilements[290] is that by means of which [the ascetic] observes [and] ascertains the peculiar physical condition of the sentient beings: of the impassioned, [of] the hateful, [of] the stupid, of those whose minds are enwrapped by defilements [and] secondary defilements [such as] wrath, enmity, concealing [one's faults], ardent desire,[291] deceiving, dissimulation, lack of sense of shame [and] shameless behaviour.[292] Such is the peculiar physical condition, the specific change in the physical appearance of one who is passioned, to wit, [his] senses are agitated, [his] senses are excited, [and he] has a smiling face. Such is the peculiar physical condition, the specific change in the physical appearance of one who is hateful, to wit, [his] face is pale, [he] speaks in convulsive utterances,[293] [and] has a frown [on his face]. Such is the peculiar physical condition, the specific change in the physical appearance of one who is stupid, to wit, [he is] tongue-tied, even if [he] ponders over the meaning, [he] is unable to understand [it], [and he] utters vulgar speech.[294] Through these aspects thus [described] and the like, [the ascetic] directs his attention having grasped the characteristic from the peculiar physical condition, the specific change in the physical appearance of [all types of persons] up to one enwrapped by lack of sense of shame [and] shameless behaviour. Due to the assiduous practice of this [ideation], there arises [in him] the knowledge of the others' ways of thought [representing] the fruit of [this] cultivation, through which employing [his own] mind, [the ascetic] fully knows the mind, [such as] the rough thinking, the subtle thinking[, and so on][295] of other sentient beings, of other persons, as [it is] in reality.[296]

[3.28.5.2.11. Ideation of the eight liberations, eight bases of mastery, and ten totalities]

The cultivation of the ideation of the [eight] liberations, [eight] bases of mastery, [and] [ten] totalities[297] ([which] should be understood as previous[ly explained], i.e., in the *Level of Concentration*)[298] is the cultivation by which [the ascetic] generates noble miraculous power[s], [such as that] related to the transformation of things, [that] related to magical creations, [that] related to conviction[299] [and further spiritual achievements] like[300] freedom from impurity,[301] cognition [arising from] the wish

[to know an object as it is in reality],[302] [and] the four [types of] thorough knowledge, to wit, the thorough knowledge concerning the teachings, the thorough knowledge concerning the meaning, the thorough knowledge concerning the explanation [of words and doctrines], [and] the thorough knowledge concerning the eloquence [in preaching and exposition].[303] [304]

[3.28.5.3. CONCLUDING REMARKS]

This is the difference between the noble and the ignoble miraculous powers: whatever thing [the ascetic] transforms, whatever magical creation [he] produces, of whatever [he] becomes convinced by means of the noble miraculous power, it actually becomes so, not otherwise. And all the [things thus created] can fulfil [their usual] function. On the other hand, [what is created] by means of the ignoble [miraculous power] verily does not become so but appears merely as a magician's show.[305] It should be known that in such a way [the ascetic] generates the five supernatural faculties by means of these twelve ideations, due to assiduous practice [and] according to what is suitable in each case, and [he also generates] according to what is suitable in each case the noble qualities[306] not [held] in common with ordinary people.[307]

[3.28.6. Rebirth in different heavenly worlds in accordance with the meditation level][308]

[3.28.6.1. HEAVENLY WORLDS CORRESPONDING TO THE FIRST ABSORPTION]

[Depending on whether the ascetic] has practised the first absorption slightly, intermediately, [or] intensely, [he] is accordingly[309] [re-]born[310] in the community [/category][311] of the Brahma's Retinue deities,[312] of the Brahma's Ministers [deities], and of the Great Brahma [deities].

[3.28.6.2. HEAVENLY WORLDS CORRESPONDING TO THE SECOND ABSORPTION]

[Depending on whether the ascetic] has practised the second absorption slightly, intermediately, [or] intensely, [he] is accordingly [re-]born in the community of the Small Light deities, of the Boundless Light [deities], and of the Radiant Brightness [deities].

[3.28.6.3. HEAVENLY WORLDS CORRESPONDING TO THE THIRD ABSORPTION]

[Depending on whether the ascetic] has practised the third absorption slightly, intermediately, [or] intensely, [he] is accordingly [re-]born in the community of the Small Splendour deities, of the Boundless Splendour [deities], and of the Splendid Perfection [deities].

[3.28.6.4. HEAVENLY WORLDS CORRESPONDING TO THE FOURTH ABSORPTION]

[Depending on whether the ascetic] has practised the fourth absorption slightly, intermediately, [or] intensely, [he] is accordingly [re-]born in the community of the

Unclouded deities, of the Merit-Abundance [deities], and of the Great Reward [deities]. If, furthermore, a Non-Returner practises the contaminated [fourth absorption] [in such a way that it is] mixed with the non-contaminated fourth absorption, [then depending on whether he] has practised this [method], slightly, intermediately, intensely, more intensely [or] most intensely, [he] is accordingly [re-]born in the community of the deities of the five Pure Abodes, to wit, amongst the Not-[Fully-]Prosperous ones,[313] the Untormented ones, the Good-Looking ones, the Good-Appearing Ones, [and] the Highest Ones.[314] [315]

[3.28.6.5. HEAVENLY WORLDS CORRESPONDING TO THE IMMATERIAL ATTAINMENTS]

[Depending on whether the ascetic] has practised [the attainments of] the stations of [the infinity of] space, of [the infinity of] consciousness, of nothing whatsoever, [and] of neither ideation nor non-ideation slightly, intermediately [or] intensely, [he] is [re-]born in the community of the deities belonging to the stations of [the infinity of] space, of [the infinity of] consciousness, of nothing whatsoever, [and] of neither ideation nor non-ideation [respectively]. And [since] these deities are immaterial, there exists, therefore, no difference caused by dissimilarity in the [physical] place, but there is [only] specificity determined by the [nature of the] dwelling [itself].[316]

[3.28.6.6. HEAVENLY WORLD CORRESPONDING TO THE ATTAINMENT OF NON-IDEATION]

[If the ascetic] has practised the attainment of non-ideation, [he] is [re-]born in the community of the deities [who are] beings without ideation.[317]

[3.28.7. Characteristics of the person detached from sensual pleasures]

What are the characteristics of one who is detached from sensual pleasures? Answer: He has calm bodily actions, immovable senses, and his position [is kept as long as necessary and] does not quickly come to an end.[318] He [can] spend a long time in the same position without being weary and does not eagerly desire [to shift it] quickly [to] another position. And he is[319] soft-spoken, quiet-spoken, and does not delight in crowds, does not delight in associating [with people],[320] and his way of speaking is firm [/calm]. Having seen with [his] eyes visible objects, he perceives [them merely as] visible objects [and] does not experience [lit., perceive] [any] passion for [these] visible objects. In the same way, he perceives sounds, smells, tastes, [and] tangible objects but [experiences no passion at all for sounds, and so on,] up to no passion at all[321] for tangible objects. And he is fearless, has profound understanding, is possessed of[322] an all-embracing ease in [his] mind and body, is uncovetous, not agitated, patient, and no thoughts [directed at] sensual pleasures, etc.[323] disturb his mind. The characteristics of one who is detached from sensual pleasures should thus be known as [comprising] such features.

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This first [chapter of Yogasthāna IV] thus [set forth] above is the detailed exposition of the proceeding by the mundane path.[324]

NOTES

[1] The English translation follows the text of the Sanskrit critical edition. Divergences in the Tibetan and Chinese renderings are recorded in the footnotes to the respective editions and, whenever relevant to the understanding of the original, are also discussed in the endnotes to the English translation. Textual unit digits and paragraphs correspond to the division adopted throughout the trilingual edition. (For the explanation of the text division and unit numeration, see Editing Conventions). The titles of the subchapers, sections, subsections, etc. belong to me and, like all other additions and clarifications in the English translation, are inserted within square brackets. If the literal sense of a word appears to be relevant for the context, I write it in square brackets and abbreviate it as: '[lit.,]' or explain it in an endnote. Whenever the meaning of a term, phrase, or sentence can be construed in more than one way, I insert such semantic alternatives within square brakets preceded by a slash: '[/]' or '[or:]'. Difficult cases of interpretation of such semantic alternatives are discussed in the endnotes. For the basic principles underlying my translation style, see Part One, Introduction.

[2] The Skt. sentence begins with *tatra*. Quite frequently, in philosphical treatises and exegetical works, this word has no other semantic and sylistic value than to announce the beginning of a passage, paragraph, or entry. Here as well as in most similar occurrences below, I do not translate it. Simply starting a new paragraph or passage in the English translation is sufficient to convey the semantico-stylistical functions of *tatra*. However, when required by the wording or when it has (what I perceive to be) a stronger sense, I render the word as 'herein', etc.

[3] Skt. *gati*. The nuances of this word, alongside other lexemes of the same semantic family, are discussed in Gonda's '"Ways" in Indian Religions' (1975, 317-336; for *gati*, see pp. 331-334). Amongst the connotations relevant to our passage, the following should be mentioned: 'way', 'journey', 'movement', 'course', 'going to , or attainment of (a goal)', and 'the right way or course'. According to Gonda, the term also means 'mode of existence' (p. 331), 'transmigration', 'goal', 'state' (p. 333), etc. Its primary semantic field, however, is permeated by dynamism, which Gonda describes as the 'force inherent in the nouns in *-ti*' (ibid., p. 332). On the suffix *-ti-*, see also Wackernagel and Debrunner [1954] 1987, vol. II ,2, p. 622ff.

Gonda translates *gati* in its Buddhist sense of five or six destinations in the cycle of rebirths as 'mode of existence' (p. 331). However, it can be argued that here, too, the meaning of the term is rather that of 'where one goes [or: may go]', being similar in its morpho-semantic structure to nouns like *vasati-* which *heißt in der ältesten Sprache „Nest, Behausung"* (Wackernagel and Debrunner [1954] 1987, vol. II ,2, p. 635), *kṣiti- "Wohnstätte"* (ibid., p. 636), etc.

[4] I translate the Sanskrit *yogin* as 'yogi', a word which has now become a well-established part of the modern English lexicon (albeit its frequent association with Hindu or calisthenics yoga). On the other hand, I render *yogācāra* as 'ascetic'. Our text does not seem to make a doctrinally relevant distinction between the two words, but I found it useful to preserve a lexical difference in the translation. On the three classes of *yogācāra*, see ŚrBh Shukla ed., pp. 284-285 (= ŚrBh, Wayman, p. 95). We owe the best and most comprehensive survey of the word *yogācāra* in Buddhist literature to Jonathan Silk (2000).

The main hero of the spiritual saga depicted in the ŚrBh as well as the grammatical subject of many of its sentences is this *yogācāra* or *yogin*. When using a personal pronoun to refer to its main hero, the ŚrBh invariably employs the masculine form of *sa* (obviously, in various grammatical cases). By modern standards, this usage may be taken as betraying sexist prejudices. The authors of the ŚrBh do not express their views on the capability of female

meditators to practise and accomplish spiritual achievements, and this makes it difficult to determine with precision their position on this issue. Judging, however, from other sources, there is no doubt that female ascetics did exist and were active in the Buddhist community (for some examples of *yogācārā* or *yogācārā bhikṣuṇī*, see Silk 2000, 283-284). There are no cogent reasons to believe that they practiced a different system of spiritual cultivation. It is, therefore, quite possible, that in spite of their biased usage of the personal pronoun, the ŚrBh authors may have conceived of their spiritual path as equally open to female ascetics. As to my own usage, I have consistently used 'he' throughout the translation. The reason is simple: my task here is, I believe, to offer a replica as faithful as possible of the original and not to impose my views on it. Needless to say that I am personally convinced that female ascetics are as capable as their male counterparts to practise spiritual cultivation and attain its higest fruits and that this ought to be stylistically reflected or at least clearly stated.

5 We find a similar expression at ŚrBh-Gr (18) 8, 12-10, 2: *yo labdhamanaskārasyordhvaṁ laukikena mārgeṇa gacchato lokottareṇa vā yo lakṣaṇapratisaṁvedī manaskāraḥ* |.

6 Skt. *manaskāra* is a key concept in the ŚrBh. The term is polysemic, and there are different types of *manaskāra* classified into various taxonomic sets (e.g., ŚrBh Sh ed. 278-280 = W 94-95; see also my Synoptic Presentation). Here, the ŚrBh seems to refer to the preceding passage in Yogasthāna III which speaks of 'the attention pertaining to the concentrated level of the material sphere' *rūpāvacāro* [...] *samāhitabhūmiko manaskāraḥ* (MS 113a3L; Sakuma 1990, vol. 2, p. 28, ll. 5-6; cf. Sh 443, 16-17, who reads *rūpārth[ā]nuro*—it is true that °*va*° in *rūpāvacāro* has a longer (accidental?) upper stroke, but this has nothing to do with Shukla's reading; *rūpāvacāro* is guaranteed by Tib. *gzugs na spyod pa* (text edited in Sakuma 1990, vol. 2, p. 65, ll. 16-17) and Ch. 色界 (T30.465a4))

The term *manaskāra* is usually translated in modern Buddhist studies as 'attention', 'mental orientation', etc. In Abhidharma literature, it represents an important psychological function and doctrinal category. The *Kośa* lists *manaskāra* as one of the eleven *mahābhūmika*s or functions omnipresent in all mental activity (*sarvacetasī*) (cf. AKBh 54, 17: *kārikā* II, 24). AKBh 54, 23 defines it as: *manaskāraś cetasa ābhogaḥ*, '*manaskāra* refers to the orientation of the mind'. The equivalent passage in Xuanzang's translation reads: 作意謂能令心警覺 or '*manaskāra* means that by which the mind is made to be alert' (T29.19a21). De la Vallée Poussin renders the sentence as 'le *manaskāra* est l'inflexion (*ābhoga*) de la pensée (*cetas*)' (Poussin vol. 1, p. 154). The basic meaning of *ābhoga*, which comes from √*bhuj*, is 'bending', 'curve', or 'winding'. In the above context, it refers to directing or applying the mind on a cognitive object. One could also say that *ābhoga* represents an 'effort' (which is actually one of the derived senses of the word!) made in order 'to curve' or ' to bend' the mind into the desired form.

An identical definition is found at Trim 20,11-12 (cf. Tiwary ed. 1967, 40). Sthiramati continues: *ābhujanam ābhogaḥ. ālambane yena cittam abhimukhīkriyate. sa punar ālambane cittadhāraṇakarmā.* 'Orientation means being directed. It is that by which the mind is made to face the object. Furthermore, its function is to keep the mind fixed unto the object.' The parallel passage in Xuanzang's translation of the *Vijñaptimātratāsiddhi* reads : 作意謂能警心爲性。於所縁境引心爲業。 (T31.11c6) 'The nature of attention is its being able to alert the mind. Its function is to keep the mind fixed to the object'. (cf. Cook tr. 1999, 69, for a somewhat different rendering).

As far as the above sense is regarded, *manaskāra* can certainly be translated as 'attention' or 'mental orientation'. When clearly referring to this psychological function, I also translate *manaskāra* as 'attention'. However, rendering *manaskāra* in the *sapta manaskārāḥ*, the key conceptual and technical framework of Yogasthāna IV in the ŚrBh, as 'attention' or 'mental orientation' would not convey its full and exact meaning. *Manaskāra* is here more than what

'attention' usually means in English. It represents the very backbone of the spiritual practice leading the yogi to the mastery of the eight meditative attainments (the mundane path) or to the realisation of the Four Noble Truths and consequent Liberation (the supramundane path). Though not common in modern Buddhist studies, translating it as 'contemplation' does, I believe, more justice to this sense. Rendering one word in the source-language by means of two or more different terms in the target-language may upset our sense of balance and uniformity, but such an approach seems unavoidable in quite a few cases. To the extent translation can be said to represent an art, criticism for lack of perfect equivalence may be justifiable (though this is, admittedly, a classicist argument for uniformity, which a romantic would anyway repudiate!). To the extent translation can be declared to come closer to science, I think there are no a priori reasons which would invalidate the fact that different connotations of one word in the source-language may be reflected by different terms when the target-language has no lexeme sharing a similar or quasi-similar semantic sphere.

A similar rendering for *manaskāra* is actually used by Schmithausen (1987a). Other solutions include those put forward by Griffiths (1983, 426-432) and Choi (2001, 77-86). In his translation of a passage in the AbhSamBh parallel to the ŚrBh (see below), Griffiths renders *manaskāra* as 'act of attention'. This seems to me rather weak to convey the sense of intense and repeated exercise which *manaskāra* implies. Choi's translation of *manaskāra* in the *Xianyang lun* passages parallel to the ŚrBh (see below) as *Konzentrationsakt* may be appropriate for the German language, but in English, 'concentration act' or even 'concentration' do not appear to convey the whole intensity of the Sanskrit term.

Rendering *manaskāra* as 'contemplation' cannot be said, however, to constitute a perfect solution. The English word 'contemplation' is itself full of connotations, and some of them are counterproductive to the meaning of *manaskāra*. Christian mystics and philosophers like Richard of St Victor, St Thomas Aquinas, St John of the Cross tend to speak of 'meditation' as a diligent investigation of an object or doctrine and 'contemplation' as an intuitive grasp of the truth accompanied by a state of spiritual bliss (for a discussion of the words 'meditation' and 'contemplation' as well as the way they are rendered in the context of Indian religion, see Bader 1990, 25-32). In Christian terminology, *manaskāra* would rather correspond (though not perfectly and not at all its stages) to 'meditation', but to me, the latter term seems too broad. I shall therefore reserve the word for a more general usage. Besides, leaning too much towards the traditional Christian vocabulary is not perhaps the most felicitous choice when dealing with Indian spirituality. Furthermore, nowadays Christian terminology may often sound abstruse and irrelevant, and many of us may feel more at home with modern psychological categories rather than with theological distinctions. After all, readers of Buddhist literature and studies do not necessarily share the same cultural background which would make Christian vocabulary an exclusive terminological standard.

Closely connected with *manaskāra*, both in terms of psychological function and manner of translation, is *samādhi*, itself far from being a monolithic word. *Samādhi* in Buddhist literature has witnessed a long and diverse history of denotations and connotations (for a discussion of *samādhi* in Buddhist sources, especially in early Prajñāpāramitā literature, see Deleanu 2000, 72-75). In the *Kośa*, *samādhi* is included together with *manaskāra* in the same group of eleven universal (or omnipresent) mental functions (*mahābhūmika*). Its definition is: '*samādhi* means focusing of the mind' *samādhiś cittasyaikāgratā*. (AKBh 54,23-24). When speaking of *samādhi* as a universal mental function, I render it as 'concentration'. *Samādhi* in a more general sense of spiritual training will be translated as 'meditation' (see, for instance, 'right meditation' (*samyaksamādhi*) in the noble eightfold path (*āryaṣṭāgamārga*)). In a Mahāyāna context, especially in the Prajñāpāramitā mysticism, *samādhi* should be rendered as 'contemplation'. (This overlaps with one of the equivalents for *manaskāra* in the ŚrBh, but in the present book,

there is no context which requires to distinguish between the two Sanskrit words used in this sense.)

For a study of the seven contemplations in the SamBh (also compared with the ŚrBh), see Gengitani 1994.

[7] Cf. ŚrBh Sh, 433, 3-6; Sakuma 1990, vol. 2, p. 27, ll. 6-9.

In the *Lam rim chen mo* (Kelsang and Odani 1991 ed., 109, 11-13), Tsong-kha-pa, making a direct reference to the sentence here (*Rnyal 'byor gyi gnas bzhi ba'i mgor* 'at the beginning of Yogasthāna IV'), states that after the (presentation of the) attainment of the (basic level of) contemplation, the mundane and the supramundane paths are expounded.

[8] See the definition of the two paths in Yogasthāna I (ŚrBh-Gr 60-61). Cf. also T43.119c7ff. For general presentations of the two paths, see Poussin vol. 4, pp. 119-120; Griffiths 1983, 212ff; Gunaratana 1985, 175ff; etc. Many important aspects connected to the history of the two paths have been brilliantly analysed by Frauwallner (1995, Chapter VII 'The Abhismayavāda').

[9] The levels of practitioners in the ŚrBh are defined as beginners (*ādikarmika*), adepts (*kṛtaparicaya*), and practitioners who have transcended the practice of contemplation (*atikrāntamanaskāra*) (ŚrBh-Gr (18) 22-26) (see also note 28 to Chapter One, Part One). The first category is subdivided into beginners in concentration (*manaskārādikarmika*), who cannot experience the focusing of the mind (*cittaikāgratāṁ na spṛśati*) (ŚrBh-Gr (18) 22, 6-7), and beginners in the purification of defilements (*kleśaviśuddhyādikarmika*) (ŚrBh-Gr (18) 22, 8-11). The latter, though having attained concentration (*adhigate 'pi manaskāre*) (ŚrBh-Gr (18) 22, 8), have not yet put into practice their meditative capabilities of eliminating mental defilements, which is the real aim of spiritual cultivation. Thus, they embark upon the purification of defilements by 'generating, grasping, and training in the contemplation of perceiving characteristics of that [object meditated upon]' (*yal lakṣaṇapratisaṁvedino manaskārasyārambhaḥ pratigrahaś cābhyāsaḥ*) (ŚrBh-Gr (18) 22, 9-10). According to this taxonomy, the novice ascetic in our passage seems to have already graduated, so to speak, from the first level of spiritual apprenticeship and, now able to focus his or her mind, will undertake the first of the seven contemplations (i.e., *lakṣaṇapratisaṁvedī manaskāraḥ*) either on the mundane or on the supramundane path.

[10] 'The novice yogi who has [attained] contemplation' (*ayaṁ yogī ādikārmikaḥ samanaskāro*) is defined in the preceding passage in Yogasthāna III (Sh 433, 14-18; Sakuma vol. 2, p. 28, ll. 4-7).

[11] Skt. *bahulīkaroti* 'intensely practise' (or: 'to devote oneself', as rendered in PED, s.v.). The compound often appears in the stock phrase *āsevitabbaṁ bhāvetabbaṁ bahulīkātabbaṁ* (e.g., MN I 454, 24; etc.) usually describing meditative training. See PTS Concordance vol. 1, p. 350 (s.v. *āsevati*) and vol. 3, p. 361 (s.v. *bahulīkāta, bahulīkaroti*, etc.).

[12] This, too, seems to refer to *rūpāvacāro* [...] *samāhitbhūmiko manaskāraḥ* (see note 6 above).

[13] For a similar expression in the ŚrBh, see Sh 410, 10ff.

[14] The direct reference seems to be to the 'small degree of bodily ease, mental ease, [and] focusing of the mind' (*parīttā kāyapraśrabdhiś cittapraśrabdhiś cittaikāgratā*) which is mentioned at Sh 443, 21 (=MS 113a3R-113a4L). These concepts are discussed in a passage in Yogasthāna III, immediately preceding the present chapter (MS 112b5R-113a1M; Sh 432, 8-433, 18; Sakuma vol. 2, p. 26, l. 2- p. 28, l. 7).

For the preparatory part of the yogi's training, see Synoptic Presentation above.

[15] For different types of *adhimokṣa* in our text, see Sh 281-283.

More than 70 years ago, de la Vallée Poussin remarked, *ce terme fait difficulté* (Poussin vol. 1, p. 154, n. 5). After a detailed examination of quite a few Buddhist sources, the Belgian scholar

opts for 'approbation'. Adopted as such, an English rendering like 'approbation' does not seem, however, to fit very well, at least not in a context like ours (see below for other translations employed by de la Vallée Poussin).

AKBh 54, 23, defines the term as: *adhimokṣo 'dhimuktiḥ*. The latter word is glossed upon by Yaśomitra as follows: 'ascertainment (*adhimukti*) means the accurate determination (*avadhāraṇa*) of an object in terms of its qualities. According to other [schools or exegets], it means delight (*ruci*); according to ascetics, it is meditating in conformity with one's decision (*niścaya*) [as to how the object should be viewed]' (*adhimuktis tadālambanasya guṇato 'vadhāraṇam. rucir ity anye. yathāniścayaṁ dhāraṇeti yogācāracittāḥ*; AKVy 128, 2-4). (The compound *yogācāracittāḥ* is also seen at AKVy 126, 24, but though not impossible, it might be be a corrupt reading to be emended to **yogācāracintāḥ* 'those whose reflection is upon spiritual practice'; cf. Tib. *rnal 'byor spyod pa sems par byed pa dag* D Gu 116a7 = AKVy 128, 4, and D Gu 115a1 = AKVy 126, 24.) Skt. *avadhāraṇa* and *niścaya* are equally hard to render, but both words appear to convey the point of reaching ascertainment or cognitive decision as to what the object in question actually is. De la Vallée Poussin translates here *avadhāraṇa* as 'considération' but, more precisely, the Sanskrit term represents the moment of attaining certainty rather than the whole process of consideration. Let us note, however, that in his translation of the *Vijñaptimātratāsiddhi*, de la Vallée Poussin translates *avadhāraṇa* as 'détermination' (de la Vallé Poussin tr. 1928, vol. 1, p. 257), which is more precise. (In the same tranlation we find, however, the same term rendered 'jugement'; see ibid., vol. 1, p. 310). As for *ruci*, which appears to be another sense of *adhimukti*, it probably refers in this context to the 'delight' or satisfaction of reaching ascertainment concerning the cognitive object.

In his commentary on the *Triṁśikā*, Sthiramati says: 'Ascertainment (*adhimokṣa*) means accurate determination (*avadhāraṇa*) in perfect accordance [with the reality] (*tathaiva*) regarding an entity which is definitely known (*niścite vastuni*). The word "definitely known" (*niścita*) means the negation of "[that which is] not definitely known" (*aniścita*). An entity which from the point view of reasoning (*yukti*) or of the Trustworthy Teaching (*āptopadeśa*) [i.e., the Buddhist doctrine], admits of no doubt is [said to be] definitely known. The firm establishment (*abhiniveśana*) of the entity in the mind by exactly (*eva*) that aspect by which it has become definetely known, aspects such as impermanence, suffering, etc., is the precise determination (*avadhāraṇa*) that "this is such and not otherwise", [which is called] ascertainment (*adhimokṣa*). And its effect is to confer immutability (*asaṁhāryatā*). For the man who excels in ascertainment cannot be turned away from his own well-established doctrine by opponents [belonging to] other [schools].' (*adhimokṣo niścite vastuni tathaivādhāraṇam* (Lévi: °*avadhāraṇaṁ*). *niścitagrahaṇam aniścitapratiṣedhārtham* (Lévi: °*arthaṁ*). *yuktita āptopadeśato vā yad vastu asaṁdigdhaṁ tan niścitaṁ, yenaivākāreṇa tan niścitam anityaduḥkhādyākāreṇa tenaivākāreṇa tasya vastunaś cetasy abhiniveśanam 'evam etan nānyathā' ity* (Lévi: *nānyathety*) *avadhāraṇam adhimokṣaḥ. sa ca asaṁhāryatādānakarmakaḥ. adhimuktipradhāno hi svasiddhāntāt parapravādibhir apahartuṁ na śakyate.* (Trim 25, 25-30 = MS D10b1-b3, in Mimaki Katsumi, Tachikawa Musashi, and Yuyama Akira, eds. 1989) (the punctuation in the citation above belongs to me). Amongst the modern translations of *adhimokṣa* in this passage (Ui tr. 1952, 60; Tiwary tr.1967, 53; Aramaki tr. 1976, 90; Lévi 1932, 84-85), Lévi's 'conviction' and Aramaki's 確信 'ascertainment' are worth mentioning. Here it may be of interest to take a look at a Hindi translation, too. The first sentence of the citation above reads in Tiwary's rendering: 'making an accurate determination of an object which is ascertained in exactly that manner is ascertainment' (*niścit vastu kā usī prakār avadhāraṇ karnā hī adhimokṣ hai*). (McGregor 1993, s.v., renders the modern Hindi terms *avadhāraṇ* as 'ascertainment, accurate determination', and *niścit* as 'ascertained, not subject to doubt'.) It should be noted that the key Sanskrit terms remain untranslated, a practice which reminds,

mutatis mutandis, of the Japanese *kundoku* 訓讀 translation of Classical Chinese.

In Xuanzang's translation of the *Cheng weishi lun* 成唯識論, we also find a long section dedicated to the explanation of the term. Let us quote here the most relevant part: 'What is ascertainment (**adhimokṣa* 勝解)? Its nature is accurate determination (**avadhāraṇa* 印持) regarding an object which is definitely known (**niścite vastuni* 於決定境). Its effect is [cognitive] immutability (**asaṁhāryatā* 不可引轉). By virtue of the evidence 證 [coming from] the [transmitted] Teaching (**āgama* 教) and reasoning (**yukti* 理), be it correct or false, one judges and determines with regard to a cognition object. On this account, other reasons (異緣) cannot [intervene and cause any] change [in cognition]. In the case of an object of doubt, ascertainment (**adhimokṣa* 勝解) is completely absent, as it is also absent when the mind is uncertain.' (云何勝解？於決定境，印持爲性。不可引轉爲業。謂邪正等教理證力，於所取境，審決印持。由此異緣不能引轉。故猶豫境，勝解全無，非審決心，亦無勝解。T31.28b10-13) (cf. de la Vallée Poussin 1928 tr., vol. 1, p. 310; Cook tr. 1999, 167). The characters 教理證 can be interpreted in two ways. In the *Cheng weishi lun shuji* 成唯識論述記, Ji (T43.429b12-21) understands it as transmitted teaching (*āgama*), reasoning (*yukti*), and perception (*pratyakṣa*). He defines 證 as the direct perception obtained through the cultivation of meditation or by means of the various cognitive faculties (證者即修禪定，或諸識現量等; T43.429b18-19). The traditional KIK rendering (*Yuga-bu* 瑜伽部 Section, vol. 7, p. 132) as well as modern translators like de la Vallée Poussin and Cook construe the compound similarly. This is, no doubt, a semantically and doctrinally viable alternative. I think, however, that it is also possible to take 證 as 'evidence' and regard it as the head of a genitive construction governing 'teaching' 教 and 'reasoning' 理. This reading is actually supported by Sthiramati's text cited above, which I follow here. We should also take into account the fact that Xuanzang's usual rendering of *pratyakṣa* is 現 or 現量. Another possibility, which practically amounts to a similar conclusion, is that 理證 is a binome rendering *yukti*. Such a usage is actually seen in Xuanzang's translation of the *Kośa* (e.g., T29.87c2). The latter possibility has, however, the disadvantage of presupposing for the passage here a stylistic asymmetry (a one-character word 教 vs a binomic lexeme 理證).

Systematic and detailed as they may be, these Abhidharmic definitions do not, however, exhaust the semantic sphere of *adhimukti*. The word is also used in the sense of 'strong inclination' or 'zealous application' (see Edgerton's illuminating entries on *adhimukti, adhimukta, adhimucyate, °ti*, etc. in BHSD, s.vv.). Its usage in texts and passages dedicated to spiritual cultivation, the ŚrBh included, seems to be too wide to be capured by only one term. *Adhimukti* seems to encompass here three closely connected mental processes: (1) the yogi's effort to apply himself intently upon his meditative object; (2) the ability to represent the object mentally (frequently as prescribed by the Buddhist doctrine rather than as simply reflected by direct perception) (cf. Schmithausen 1982b, 67); and (3) the capacity to internalise it, i.e., to become convinced of this representation. A very good illustration on how actually *adhimokṣa* operates in meditation is found at AKBh 338, 2-18. In this passage, Vasubandhu describes how the ascetic (*yogācāra*) contemplates the impure (*aśubhā*) first by concentrating on a certain spot (of his own choice) on his body and then visualising its flesh as undergoing putrefaction, falling off (in view of Tib. *myags zhing zag pa* and Xuanzang's Ch. 爛墮, Pradhan's *kledapītā°* (MS reading is not certain; see p. 338, n. 3) should be emended to *kledapāta*; see also Silk 2000, p. 289, n. 87), and eventually the whole body becoming a skeleton. Then the yogi proceeds by becoming convinced (*adhimucyate*; or as Silk 2000, 289, renders, 'zealously applies his attention [to visualize…]') that the monastery, the region where here lives, and finally the whole

earth surrounded by the ocean is filled with skeletons. Obviously, in such cases, the ascertainment is not that of a directly perceived reality but of an image induced by meditation.

In most (but not all) occurrences below, I shall render *adhimokṣa* as 'conviction' and *adhimucyate* as 'becoming convinced', but it should be borne in mind that the semantic sphere of the word is much wider. Unfortunately, the English term 'conviction' stresses more the result rather than the entire psychological process implied by *adhimokṣa*. See also notes 209, 246, and 270 below.

The term *adhimokṣa* is discussed in Sakurabe 1997, 34-39; Schmithausen 1982, 408-409; Odani 2000, 206-209; etc.

16 The meditative object (*ālambana*) basically refers to impurity (*aśubhā*), friendliness (*maitrī*), dependent origination (*idaṁpratyayatāpratītyasamutpāda*), analysis of the elements (*dhātuprabheda*), and mindfulness of breathing (*ānāpānasmṛti*) which are discussed in Yogasthāna III, Subchapter 3.26.2., etc. (see Synoptic Presentation above) (Sh 411, 5 ff.).

17 Skt. *nimitta*. For different types of *nimitta* in our text, see ŚrBh Sh 280-281; 411,5 ff. and W 122. See also the typology in the SamBh (pp. 122-128), where 32 categories of *nimitta* are defined. For *nimitta* described in the context of the five categories (*pañca vastūni*) in the *Viniścayasāṁgrahaṇī*, see Kramer ed. and tr. 2005 (Tibetan text: pp. 75-76, etc.; German translation: pp. 112-115, etc.; and discussion: pp. 26-34). On the relation between *nimitta* and *vastu* in the YoBh, see Motomura 2005. For more details and bibliographic information, see Section II, Chapter Five, Part One above. More generally on the meaning of *nimitta* in Buddhist literature, see Yokoyama 1976b.

The term has a wide range of meaning, and even in the particular context of meditation, its precise denotation and connotations are not easy to determine. A concise but very useful discussion of its usage in the ŚrBh and related texts is found in Schmithausen 1982a, p. 63, n. 15a (also containing referrences to relevant modern studies). In its basic usage, *nimitta* refers to the characteristic(s)/mark(s)/sign(s) (as directly perceived but more often as defined *a priori* by the Buddhist doctrine) which is/are grasped and internalised through meditation or reflection. This 'characteristic' means, to use Schmithausen's terminology (ibid.), sometimes the actual form in which the meditation object appears to the yogi (*Erscheinungsform des Übungsobjektes*) and sometimes the mental image grasped from the representation of this appearance (*das in die Vorstellung aufgenommene Bild dieser Erscheinungsform*). This mental image can pass through various stages of refinement. The *locus classicus* explaining them and how they are produced is the Vism (see especially, p. 101, § 27 - p.104, § 41).

In what follows, I shall usually translate *nimitta* as 'characteristic'. This 'characteristic' is often handled by the meditator as a mental image (whether directly perceived or represented) or as a support for further reflection.

18 Skt. *śamathavipaśyanāpakṣyāc ca* is an ablative followed by *ca* and not a nominative plural with *ca* (i.e., *śamathavipaśyanāpakṣyāś ca*) as construed by Wayman (see also note 7 to Skt. crit. ed.). The ablative reading is guaranteed by other similar occurrences in the ŚrBh. We have, for example, *tatra maitrībhāvanāprayuktenādikarikeṇa bahirdhā mitrapakṣā<d amitrapakṣā>d udāsīnapakṣāc nimittam udgṛhya* [...] (MS 111b2M; here I follow the edited text in Maithrimurthi 1999, 281, German tr., 301; cf. Sh 426,20-427,1). The Chinese rendering 於奢摩他品及毘鉢舍那品善取其相 may also suggest a similar reading (於 usually renders locative but is also used for ablative; cf. BDJ, s.v.). The Tibetan translators may have chosen a less literal rendering here: *zhi gnas dang lhag mthong gi phyogs kyi mtshan ma rnams kyang yongs su zin par gyur pa* 'having also seized the characteristics of the category of tranquillity and insight'.

19 Skt. *prayogam ārabhate* 'undertakes the practice'. The term *prayoga* often has the sense of 'preparatory practice', but as clearly stated at the beginning of this pasage, our ascetic has

already reached a basic level in meditative training. A large part of Yogasthāna III actually details the preparatory exercises which the yogi is supposed to practise. Now it is time for him to embark upon the spiritual path proper, whether in its mundane or supramundane variety. It is true that the yogi has to practice his chosen path in a systematic way, therefore passing through an intial phase of training (*prayoga*?), but I think that the word *prayoga* is used here in a more general sense, referring to the whole set of exercises which characterise that course of cultivation. It actually seems that *prayogam ārabhate* simply means in this context 'starts practising' or, to put it more colloquially, 'gets down to practice'.

20 Skt. *pūrvaśamathacaritas* seems to imply ascetics who have previously practised only or mainly tranquillity, i.e., meditative attainments without the insight (*vipaśyanā*), i.e., reflection upon impermanence, etc.

21 This seems to refer to those persons who have keen faculties (cf. Tib. and Ch.) but have not yet reached the four roots of the wholsesome [factors] (*catvāri kuśalamūlāni*) and probably not even the aids to liberation (*mokṣabhāgīya*). On the *catvāri kuśalamūlāni*, see, for example, AKBh 274,18ff; 342,8ff; and especially, 345,20ff; on the *mokṣabhāgīya*, see AKBh 349, 2ff.

Wayman understands 'likewise' (*tathā*) as referring to *śamatha* (W 125). I think, however, that *tathā* implies here 'Buddhist followers' (*ihadhārmika*), who are still at a low spiritual level. Nothing is said in this passage about the exact stage of the ascetics in question, but most probably the authors of the ŚrBh had in mind the category of beginners (*ādikarmika*). At ŚrBh-Gr (18) 24, 5-7, a beginner is defined as one who 'has not [yet] generated the roots of the wholesome [factors] [which constitute] the aids to penetration' (*nirvedhabhāgīyāni kuśala-mūlāni notpādayati*).

Saeki Jōin, the KDK translator of the YoBh, explains this category of persons as 'those who have long cultivated meditation and subdued various manifest defilements only by the six practices 六行' (p. 134, n. 9). 'The roots of the wholesome [factors]' 善根 are glossed upon by the same translator as referring to the *catvāri kuśalamūlāni* 四善根. The KDK note tells us that the practioner is at a stage when due to unripe roots of wholesome [factors], he cannot contemplate Suchness 眞如 (p. 134, n. 10; see also the addition in the KDK text of 四 in square brackets before 善根). This probably refers to the fact that without ripe roots of the wholesome factors, the practitioner cannot enter the path of vision (*darśanamārga*). It is not clear, however, what these six practices 六行 actually mean in this context. According to the *Kośa*, the heat (*uṣmagata*), which is the first root of the wholesome [factors] (*kuśalamūla*), is born of the application of the mindfulness to phenomena (*dharmasmṛtyupasthāna*) (AKBh 343,11-12), but the latter, as far as I can see, contains nothing related to the 'six practices'. The only occurrence of 六行 in the YoBh is in the *Śrutamāyī bhūmiḥ* (T31.353c19), where it appears to refer to the six recollections (*ṣaḍ anusmṛtayaḥ*) , i.e., recollection of the Buddha 佛, Dharma 法, Saṅgha 僧, the practice leading to Nirvana 趣涅槃行 (probably *śīlānusmṛti* or the recollection of virtue), the practice leading to charity 趣資財行 (*tyāgānusmṛti*), and the practice leading to birth in Heavens 趣生天行 (*devatānusmṛti* or the recollection of deities). These six recollections do not seem, however, to play any important role in the attainment of the four roots of the wholesome [factors]. The same six recollections are also described in detail in the Vism (pp. 162-197). In Śrāvakayāna Buddhism, these recollections are generally confined to lower levels of practice or regarded as collateral forms of spiritual training. In the Vism (101, § 27), for instance, the recollections of the virtues of the Buddha, Dhamma, and Saṅgha form only a part of the preparatory techniques for attaining the first absorption (*jhāna*).

See also the different classifications in the *Gotrabhūmi* and *Avatārabhūmi* of the ŚrBh, especially ŚrBh-Gr 58, 8.

22 An equally possible rendering is 'a bodhisattva who wishes to attain Awakening in a future

life but is not yet able to reach it in the present life'. The exact interpretation of this category is not easy. In a Śrāvakayāna context, which our text presumably reflects, it should refer to the previous lives of Śākyamuni or any of the former Buddhas. (For the Sarvāstivādin understanding of the term *bodhisattva*, see the *Mahāvibhāṣaśāstra* T27.886c- 887b; on the concept of bodhisattva in Śrāvakayāna Abhidharma, see also Nishi 1975, 165-217.) Another possibility is, however, to see here a Mahāyānist influence and understand 'bodhisattva' as denoting the Path-seekers who postpone their Awakening motivated by their messianic mission. The latter would better explain Xuanzang's rendering 一切菩薩 'all bodhisattvas' (no equivalent, however, for 一切 'all' in Skt. and Tib). Of course, it is possible that the MS used by Xuanzang contained **sarva*, but it is not excluded that 一切 is an editorial addition of the Chinese master. However, even if we take the Chinese rendering as representing the original reading, a Śrāvakayānika interpretation is still possible: 'all' in the sense of every former Buddha in his life before Awakening. In passage 3.28.3.3.6. of the ŚrBh, we also find the plural *buddhāś*, but this fragment, too, offers no clue as to how the authors of the ŚrBh conceived of these Buddhas.

Let us also note that in the Sanskrit text, all these four categories of persons appear in singular. Stylistically, however, it seemed to me that plural forms sound better in English. Semantically it appears that in spite of their grammatical number, the first three categories refer to more than one individual (see especially the first class which though in singular is accompanied by *sarva*, leaving thus no doubt that a plural sense was meant). The fourth category may have a singular reference, but even if we construe 'bodhisattva' within a Śrāvakayānika framework, a plural meaning referring to the former lives of Śākyamuni and the previous Buddhas is not out of the question.

[23] Skt. *dṛṣṭa eva dharme*. The phrase frequently occurs in Pali (*diṭṭhe dhamme*, *diṭṭhe va dhamme*) and Sanskrit Buddhist literature. It basically means 'in this present life'. In their seminal study on *dhamma* in the Pali Canon (1920, 99-101), Magdalene and Wilhelm Geiger discuss the term and translate it as *im gegenwärtigen Leben* or *bei Lebzeiten*. We owe a more detalied and helpful study on *diṭṭhadhamma* in the Pali canonical and commentarial literature to Kunihiko Tasaki (1989). In a very recent contribution, Rishō Hotori (2005) argues that in a compound like *diṭṭhadhammasukhavihāra* (Pali)/*dṛṣṭadharmasukavihāra* (Skt.), the interpretation of *diṭṭhadhamma/dṛṣṭadharma* should be that of an impersonal locative absolute construction: 'as soon as a situation or condition (*dhamma/dharma*) is seen or appears' (p. 153). It is true that impersonal locative absolute constructions are possible in Pali (see Hendriksen 1944, 43-44; cf. also von Hinüber 1968, 296-304), but the interpretation proposed by Hotori is an unnecessary complication and all the occurrences examined by him can be better construed along the semantic lines dicussed by Geiger and Tasaki (see above).

[24] Skt. *laukikamārgayāyin* (see note 16 to Skt. crit. ed.). The compound literally means '[one] travelling [proceeding by] the mundane path'.

See also T31.687c.

[25] An adept or (advanced) learner (Skt., *śaikṣa*; Pali, *sekha*) is in the Śrāvakayāna tradition a holy or noble person (*ārya*) who has obtained any of the three fruits below Arhatship. The latter is called a 'person who needs no more practice' (lit., 'non-learner') (*aśaikṣa, asekha*), i.e.,. See BDJ, s.v. 有學; Nyanatiloka, s.v. *sekha*. See also note 28 to Chapter One, Part One above.

[26] It is difficult to find a proper word covering all the nuances of the Sanskrit *kāma*. It refers both to sensual pleasures and desires or longing for them. The German language, which allows for a much richer and subtler word-formation, makes it possible to translate *kāma* as *[sinnlichen] Begierden-und-Genüsse* or '[sensual] desires-and-pleasures' (like, for instance, Sakuma 1990, vol. 2, p. 132). In English, I am afraid, such a compound would sound less natural. My choice for 'sensual pleasures' should, however, be understood as including both

their enjoyment and yearning for them.

The ŚrBh is certainly aware of the semantic complexity of the term. This can be seen in passage 3.28.2.1.2.4. below which makes a distinction between *kleśakāmāḥ* (referring to desires) and *vastukāmāḥ* (meaning the objects of desire).

27 This is how I render Skt. *dhyāna* and Pali *jhāna*. There is no term in English capable of covering the whole semantic range of the word, and one solution is to leave it untranslated, an alternative of which I avail myself occasionally. Though unable to escape the pitfalls and limitations of the *traduttore* = *traditore* fate, I usually prefer, however, to render the word as 'absorption'. In his detailed study on *jhāna* in Pali sources, Gunaratana (1985, 3) agrees that 'absorption' is the most appropriate translation for *jhāna* which one can find in the English language. However, he chooses to use this term for rendering *appanā* and leaves *jhāna* untranslated. It is hard to find decisive arguments concerning the ultimate lexical suitability of such difficult terms, but I think that 'absorption' for *dhyāna/jhāna* raises no special problems. As for *appanā* (though not occurring in this chapter of the ŚrBh), I would prefer 'complete concentration', which is one of the renderings suggested by the editors of CPD, s.v., and PD, s.v. Or a term like 'fixation' employed by Pe Maung Tin and Mrs Rhys Davids in *The Expositor (Atthasālinī)*, p. 189 (translating Dhs-a 142), may represent an alternative worth considering.

28 Skt. *<sa>samāpattyupapattika* (as clearly expressed by the prefix *sa-*) refers to the double aspect under which meditative states are understood in Buddhism. On the one hand, they are mental attainments (*samāpatti*) of different levels of consciousness obtained through meditation. On the other hand, they represent the birth (*upapatti*) in an cosmic sphere corresponding to the level of meditation attained. See AKBh 432, 4-5: ***dvividhā dhyānāni*** *samāsato dvividhāni dhyānāny upapattisamāpattidhyānabhedāt*. The correspondence between the meditative attainments and the different existential planes or Heavens is detailed in sections 3.28.6.-3.28.6.6. below.

We also find the compound *samāpattyupapatti* at AKBh 36, 17-18, and the similar *upapattisamāpattitaḥ* at AKBh 434, 1. A practically identical synonymous pair in the AKBh is *dhyānasamāpatti* and *dhyānopapatti*. At AKBh 190, 21-22, we are told that there is an exact correspondence between the shortcomings (*apakṣāla*) of the absorption levels (*dhyāna*) and those of their corresponding existential realms. These shortcomings refer to the psychological imperfections accompanying the first three absorption levels which, though clearly superior to the realm of sensual pleasure, hinder, nevertheless, the attainment of the complete mental serenity experienced in the fourth *dhyāna*. Early Buddhist sources actually describe the first three *jhāna*s as unstable or agitated (*iñjita*) and declare only the fourth absorption to be stable or non-agitated (*aniñjita*) (MN I 454-455). AN V 134-135 uses the metaphorical term 'thorn' (*kaṇṭaka*) to denote the shortcomings hampering the meditative attainments (cf. also Poussin vol. 3, p. 107, n. 1; vol. 5, p. 161, n. 2). AKBh lists eight such shortcomings (AKBh 441, VIII.11). The AKBh also discusses three types of acts (*karman*), i.e., meritorious (*puñya*), non-meritorious (*apuñya*), and non-agitated or stable (*ānejya* or *āneñjya*; Tib. *mi gyo ba*; Ch. 不動). The latter refers to the retribution in the upper realms of material (*rūpāvacara*) and immaterial (*ārūpyāvacara*) existence (cf. AKBh 227ff). On the other hand, the AKBh admits that there are differences in the feelings (*vedanā*) experienced in the meditative attainments and the feelings (*vedanā*) experienced in the corresponding cosmic realms (*tat kiṁ yā dhyānasamāpattiṣu vedanā tā eva dhyānopapattiṣu* | *netyāha* | AKBh 441, 20-21) (see also AKBh p. 442, VIII.12).

29 Skt. *ākiṁcanyāyatana*. This is the 'station' or 'base' (*āyatana*; see note 136 below) corresponding to the seventh absorption. The ascetic obtains detachment from a *dhyāna-* or *ārūpya*-level by observing its coarseness, i.e., its imperfections compared to the superior

contemplative state. For the ascetic proceeding by the mundane path, however, this cannot happen with regard to the eighth attainment of neither ideation nor non-ideation (*naivasaṁjñānāsaṁjñāsamāpatti*). Detachment from this level corresponds to Awakening, and this can be achieved only by practising the supramundane path. The AKBh 366, 10-12 makes this clear: ***lokottareṇa vairāgyaṁ bhavāgrāt* || 45c ||** *na laukikena. kiṁ kāraṇaṁ? tata ūrdhvaṁ laukikābhāvat svabhūmikasya cāpratipakṣatvāt.* (Both Pradhan and Shastri (p. 974, ll. 4-5) read: *vā pratipakṣatvāt*. The text must, however, be emended as suggested above. The Tibetan translation runs as: *de'i gong na 'jig rten pa med pa'i phyir dang | rang gi sa pa'i gnyen po ma yin pa'i phyir ro* | (P Ngu 32a1). Cf. also T29.127a25-6: 自地不能治自地故. The necessity to emend *pratipakṣatvāt* to *apratipakṣatvāt* is also pointed out by Hirakawa (Corrigenda in AKBh-I vol. 1, p. 435) and Griffiths (1983, 297, n. 199). Pradhan's reading can be explained as mis-deciphering *vā* instead of *cā* (*ca+a°*), the two *akṣara*s being virtually identical. Tib. *dang* [...] *gnyen po ma yin pa'i phyir ro* clearly suggests that the original must have been *cāpratipakṣatvāt,* a reading which actually fits the context better.) **'[It is] by the supramundane [path that the ascetic obtains] detachment from the summit of existence || 45c ||** Not by the mundane [path]. Why? Because there is no higher mundane [realm] and because [one stage] is not a remedy [to the defilements] pertaining to its own stage.' (cf. Griffiths' s translation, p. 297; see also Griffiths 1983, pp. 292-294: *bhavāgra* on the supramundane path, and pp. 296-302: translation of the whole passage; Lamotte tr. 1944-1980, vol. 1, p. 1035, n. 1; pp. 1035ff; Poussin, vol. 4, p. IX).

30 Skt. *asaṁjñisamāpatti* 'attainment of non-ideation'or 'attainment of unconsciousness'. Cf. Poussin vol. 1, pp. 198-213: very detailed discussion in relation to *nirodhasamāpatti*; p. 200, in relation to *bhūmi* of *apramāṇa*; p. 310, in relation to *ālambanapratyaya*); vol. 2, pp. 122-3, in relation to rebirth; vol. 3, p. 200, in relation to *vipāka*. Cf. Griffiths 1983, 255ff; 306; 311; 584. Mochizuki, vol. 5, p. 4838. For the ŚrBh treatment of this concept and practice, see section 3.28.4.2. below. Cf. also notes 244 and 245 below.

31 Skt. *abhinirhāra.* In the sense of 'generation, accomplishment, production', *abhinirhāra, abhinirharati*, etc. are often used in relation to *abhijñā* (e.g., SadPuṇḍ 141, 11ff), *samādhi* (e.g. BoBh 141, 23-24; 175, 10-11).

32 The *pañca abhijñāḥ* or *abhijñānāni* (see note 22 to Skt. crit. ed.) are the first five in the standard set of six supernatural knowledges or faculties (*ṣaḍ abhijñāḥ*). The *Kośa* lists them as: miraculous powers (*ṛddhi*), divine ear (*divyaśrotra*), knowledge of [others'] ways of thought (*cetaḥparyāyajñāna*), recollection of one's own previous lives (*pūrvanivāsānusmṛti*), and knowledge of the death and birth [of all sentient beings] (*cyutyupapādajñāna*) (also known as *divyacakṣuḥ* or 'divine eye'). These five faculties can also be obtained by ordinary people (*pṛthagjana*). A sixth *abhjñā* called the 'knowledge of the destruction of contaminants' (*āsravakṣayajñāna*) is attainable only by the Noble Ones (*ārya*). Cf. AKBh 421, 6ff; Poussin vol. 5, p. 97ff; BoBh 58; MVyut §§ 14-15; Mochizuki 1933, vol.2, 1261; vol. 3, 2080-1; vol. 5, 5060 (especially as it occurs in PPUpad). See also passage 3.28.5.1. and relevant notes below.

33 MS reads here: *tathā asaṁjñisamāpattiḥ* | *dhyānasamapattisaṁniśrayeṇa ca abhijñānānāṁ pañcānāṁ abhinirhāraḥ*. Wayman (p. 126) reads and emends as follows: *tathā asaṁjñisamāpatti(ṁ) dhyānasamapatti(ṁ) saṁniśrayenābhijñānāṁ pañcānām abhinirhāraḥ* (my underlying). His translation of this sentence is: 'so also as the accomplishment of the five supernormal faculties (*abhijñā*) by taking recourse to non-ideational equipoise and to *dhyāna* equipoise' (ibid.). Wayman's understanding appears to be that the accomplishment of the five supernormal faculties is based on the 'non-ideational equipoise' and '*dhyāna*-equipoise'. While the latter is doctrinally correct and apparently implied by our text here, *asṁjñisamāpatti* does not appear to play any role in obtaining the five supernatural faculties. According to the ABKh (422, 2), 'the five supernatural faculties depend on the level of the fourth *dhyāna*' (*pañcābhijñāḥ*

caturthadhyānabhūmikāḥ) (= Ch. 前之五通依四靜慮。T29.143a3-4). The *Kośa* continues then with a passage explaining why their basis cannot be the four immaterial attainments. See also ŚrBh, passage 3.28.5.1. and note 251 below. It is true that the *asaṁjñisamāpatti* is not an immaterial attainment, but neither can it be equated with a material *dhyāna* (though it is obtained on the basis of the fourth absorption). The interpretation 'non-ideational equipoise' and '*dhyāna*-equipoise' is therefore doctrinally problematic.

Besides, there are linguistic reasons pleading against such an emendation. The Skt. MS clearly has the nominative singular form of *asaṁjñisamāpattiḥ* and, equally important, it contains *ca*, which Wayman does not read. The syntactic position of *ca* actually renders Wayman's reading quite unlikely. The Tib. version also appears to understand only the supernatural faculties as being dependent upon *dhyāna*: *bsam gtan la brten nas mngon par shes pa lnga*. It is not impossible to construe the preceding *de bzhin du 'du shes med pa la snyoms par 'jug pa dang* as a juxtaposed phrase connected with *bsam gtan* by *dang*, but I find this reading improbable here. The whole sentence contains many noun phrases connected by *dang*, and *de bzhin du 'du shes med pa la snyoms par 'jug pa dang* is only one of them.

The Ch. translation reads: 又依靜慮等能引無想定等及發五神通等 'Furthermore, based upon absorptions, [the ascetic] can trigger the attainment of non-ideation, etc. and generates the five supernatural faculties' The rendering contains some elements different from the Skt. First, we notice the presence of 等 'etc.', which probably refers here to the *nirodhasamāpatti* (see section 3.28.4. below, where it forms a pair with the *asaṁjñisamāpatti*). Second, Xuanzang seems to read *dhyānasamapattisaṁniśrayeṇa* as referring to both *asaṁjñisamāpatti* and *abhijñāna*. It is true that the attainment of non-ideation is based on the fourth *dhyāna* (e.g., AKBh 69, 4-5: ***dhyāne' ntye* || 42 ||**: *antyadhyānaṁ caturthaṁ tatparyāpannā 'sau nānyabhūmikā*), but though Xuanzang's understanding is doctrinally possible, the extant Sanskrit original of our ŚrBh passage does not support such a reading. The position of *ca* excludes this reading, and the only way to make *abhinirhāraḥ* refer to *asaṁjñisamāpatti* is to hypothesise that Xuanzang's MS read: **tathā asaṁjñisamāpatter dhyānasamapattisaṁniśrayeṇa abhijñānānāṁ ca pañcānām abhinirhāraḥ* (with *asaṁjñisamāpatti* in genitive and *ca* after *abhijñānānāṁ*). Anyway, the extant Skt. text (as well as the Tib. version) makes perfect sense and require no emendation.

34 Literally, the sentence reads: 'The yogi intent upon [achieving] detachment from sensual pleasures attains detachment from sensual pleasures by means of the seven contemplations.'

Furthermore, the prefix *anu-* of the verb *anuprāpnoti* probably carries here a nuance of gradualness (cf. Tib. *rjes su thob*, which faithfully renders the prefix *anu* = *rjes su*). The connotational value of the verb is: 'the yogi [...] gradually attains [...]'.

35 The seven contemplations are a praxis-related model peculiar to the ŚrBh (see also ŚrBh-Gr (18), 10). References to these contemplations in other parts of the YoBh or later Buddhist sources appear to rely, directly or indirectly, upon the ŚrBh. For instance, we find them alluded to in verses 48B-51 of the *Ābhiprāyikārthagāthā*. The *Nirdeśa* commenting upon these verses clearly identifies the practice with the seven contemplations: *atra lakṣaṇapratisaṁvedyādibhiḥ saptabhir manaskārair laukikalokottaramārgaviśuddhyā sopadhinirupadhinirvāṇa-phalādhiprajñaṁ śikṣāviśuddhiḥ paridīpitā* (Maeda 1991, 91; for the whole context, see pp. 90-92; cf. also Wayman 1984, 357; translation and commentary, pp. 365-6). We also find the seven contemplation in the SamBh (115, 3-5; see also pp. 119-120) and also briefly discussed in the Viniś (T31.692b10-16).

The seven contemplations are also seen at AbhSam 68, 22-69, 1, and AbhSamBh 80, 4-30 (both passages are also edited and translated in Griffiths 1983, 426-434). In these texts, they are similarly described as being employed to obtain the four absorptions and the subsequent attainments: *saptabhir manaskāraiḥ prathamaṁ dhyānaṁ samāpadyate evaṁ yāvan naivasaṁjñānāsaṁjñāyatanañ ca* (AbhSam, quoted after Griffiths 1983, 427). As Griffiths notes

(1983, p. 429, n. **; cf. also p. 359, n. 39), the corresponding AbhSamBh passage appears to summarise the main points related to the seven contemplations in the ŚrBh and sometimes make use of some parts of it verbatim. Actually, Xuanzang's translation of this passage is preceded by a short note (probably added by the Chinese master?) clearly stating the parellelism: 'The detailed explanation [of the seven contemplations below] is like [in] the final Yogasthāna of the *Śrāvakabhūmi*' 此廣分別如聲聞地後瑜伽處 (T31.736b26). The *Xianyang lun* contains a parallel description of the seven contemplations, which is edited, translated, and annotated in Choi pp. 77-86. The direct source of this passage in the *Xianyang lun* is, no doubt, the ŚrBh. Tsong-kha-pa, making direct references to the ŚrBh, also mentions the seven contemplations in his magnum opus, the *Lam rim chen mo* (Kelsang and Odani, ed., p. 111, ll. 11-18; see also Wayman 1997, 165-170).

36 These six aspects are also expounded in detail in Yogasthāna III (MS 99a2M-99a7M; Sh 368,10-370.2; W 111-112).

37 The ŚrBh often uses *vastu* in such contexts to refer to the inner-outer distinction. See, for example, a similar pattern in the discussion of the category (*pakṣa*) of friendliness (*maitrī*) (Skt. passage edited at Maithrimurthi 1999, p. 278, II.2.B.; Tib. passage at ibid., p. 287; German translation at ibid., p. 297; see also ibid., p. 297, n. 5). Although our text is not clear about this, this distinction seems to be parallel to the dichotomy between defilement sensual pleasures (*kleśakāmāḥ*) and object sensual pleasures (*vastukāmāḥ*), which is made in the next passage (see also note 38 below).

38 I construe 'defilement sensual pleasures' (*kleśakāmāḥ*) and 'object sensual pleasures' (*vastukāmāḥ*) as *karmadhāraya* compounds. Rather than two types of sensual pleasures, *kleśakāma* and *vastukāma* denote different aspects of *kāma*: the former stresses the defiling nature of the sensual pleasures, while the latter emphasises the external objects at which they are directed. A similar understanding is seen in the *Mahāniddesa ad* Sn 766 (*Kāmasutta*): ***kāmā** ti uddānato dve kāmā, vatthukāmā ca kilesakāmā ca* (Nid I 1). The commentary continues by defining the sensual pleasures [consisting in] objects (*vatthukāmā*) as 'pleasing visible objects, pleasing sounds, pleasing smells, pleasing tastes, pleasing tangible objects' (*manāpikā rūpā, manāpikā saddā, manāpikā gandhā, manāpikā rasā, manāpikā poṭṭhabbā*). It then enumerates concrete objects which could entice sensual pleasures, ranging from carpets (*attharaṇā*) and clothes (*pāpuraṇā*) to royal cities (*rājadhāniyo*) and kingdoms (*raṭṭhaṁ*). To sum up, 'sensual pleasures [consisting in] objects are whatever objects which may lead to lust' (*yaṁ kiñci rajanīyaṁ vatthu, vatthukāmā*) (Nid I 1). As to the *kilesakāmā*, they represent a long list of synonyms or quasi- synonyms of sensual pleasures: 'the wish is a sensual pleasure [representing defilement], the passion is a sensual pleasure [representing defilement], the ardent passion is a sensual pleasure [representing defilement], the [lustful] intention is a sensual pleasure [representing defilement], [....]' *chando kāmo, rāgo kāmo, chāndarāgo kāmo, saṁkappo kāmo,* [....] (Nid I 2) (A similar definition is found at Vibh 256: *chando kāmo, rāgo kāmo, chāndarāgo kāmo, saṁkappo kāmo, rāgo kāmo, saṁkapparāgo kāmo: ime vuccanti kāmā*). The Nid I -a implies that the synonyms and quasi-synonyms are arranged in a series showing the growing intensity of sensual pleasures (***chandoti** dubbalarāgo. **rāgoti** tato balavataro. upari tayopi rāgā imehi balavatarā*; quoted from Chaṭṭha Saṅgāyana).

The *Cintamayī bhūmiḥ* also discusses the two types of sensual pleasures in several passages. In the CintBh (Skt. text found in ŚrBh MS 27b3M-5M; T30.370a20-29), the elimination of the object sensual pleasures (*vastukāma*) is defined as 'clearly perceiving that the vicissitudes of the householder's life are like a prison and seeking liberation [instead]' (I follow the Chinese translation: 云何斷事欲？ [...] 了知居家迫迮猶如牢獄，思求出離。T30.370a20-23). Renouncing lay life and entering the path of the homeless recluse do not mean, however, that

sensual pleasures can be eliminatined for ever (Skt.: *sa ca bhavaty avītarāgaḥ kāmebhya(ḥ)* MS 27b4L; Ch.: 欲貪猶末永離 T30.370a24). The elimination of the defilement sensual pleasures (*kleśakāma*), on the other hand, refers to the eradication of all sensual pleasures without remainder (Skt.: *aśeṣaṁ kāmarāgaprahāṇāya* MS 27b4M; Ch.: 爲令欲貪無餘斷 T30.370a26) by practising spiritual austerities in the wilderness (往趣曠野山林, 安居邊際臥具, 或住阿練若處乃至或在空閑靜室。T30.370a26-28). The text seems to imply that by renouncing lay life the mendicant is no longer in contact with objects enticing lust. Thus, many of the gross material temptations encountered in the secular life can be cut off merely by physically separating oneself from such an environment. The lure of sensual pleasures, however, continues to defile one's mind, and this can be eradicated only by ascetic practices (see also T30.376a2-10).

We find in the same CintBh a more detailed definition of the object sensual pleasures (*vastukāma*) and the defilement sensual pleasures (*kleśakāma*). The text subdivides *vastukāma* in two subcategories: *tatra vastukāmā dhānyaṁ yasyādhiṣṭhānaṁ kṣetravastu, dhanaṁ ca yasyādhiṣṭhānaṁ hiraṇyavastu* < | > (YoBh MS 137b5) (cf. Tib. D Tshi 259b7-260a1; Ch.: 事欲有二。一者穀彼所依處謂田事。二者財彼所依處謂金銀等事。T30.387c1-3). 'Object sensual pleasures are [those consisting in] grain whose base is [such a] thing [as] the cultivated land and [those consisting in] wealth whose base is [such a] thing [as] gold.' (Skt. *kṣetravastu* is rendered into Tibetan as *zhing gi dngos po*, literally, 'field-property' or 'field-action', and into Chinese as 田事 'field-occupation', i.e., 'farming'. It should be noted that in Pali the compound *khetta-vatthu* can also mean 'possession of land & goods' (PED, s.v.). It must be also noticed that in the second sentence, Tib. has only *dbyig gi dngos po*, while Ch. adds 'silver, etc.' after 'gold'.) These activities and the attachment to the things which they generate are further detailed. Then, the definition of the *kleśakāma* follows: *kleśakāmāḥ* { | } *katame* < | > *yā* [MS reads *kā*, which hardly makes sense; Tib. *gang yin pa* suggests emendation to *yā*] *vastukāmāsvādānusāriṇi* [MS reads: °*anusāriṇī*, but I emend in the light of Tib.: *rjes su 'brang ba'i rnam par shes pa*] *vijñāne* <'>*bhigr̥ddhiḥ* [*visarga* appears to have been added aferwards] *yaḥ* [Tib. suggests that *ca* should be added here] *saṁkalparāgaḥ* < | > *tasya teṣu teṣu vastu{ṣu}kāmeṣu kleśakāmena durbalīkr̥te cetasi teṣāṁ vastukāmānāṁ vipariṇāmād anyathībhāvād utpadyante parisravāḥ śokaparidevaduḥkhadaurmanasyopāyāsāḥ* | (YoBh MS 138a1) (cf. Tib. D Tshi 260a4-6; Ch.: 煩惱欲者謂: 於事欲隨逐愛味依耽著識發生種種妄分別貪。又於事欲由煩惱欲令心沈沒成下劣性。若彼事欲變壞散失便生諸漏, 愁歎憂悲種種苦惱纏繞其心。T30.380c13-18). (I am indebted to Prof. Schmithausen for having kindly checked the Skt. MS.) 'What are defilement sensual pleasures? [Those sensual pleasures] which are the greed representing the passion [born of] false discriminations [and arising] on the basis of the consciousness following the relish of the object sensual pleasures. In his mind, which has become feeble with respect to every object sensual pleasure [as well as] through the defilement sensual pleasures, because of the transformation and alteration of these object sensusal pleasures, there arise troubles, sorrow, lamenting, suffering, dissatisfaction, [and] mental disturbances.'

In its discussion of the two aspects of *kāma*, the Viniś stresses the primacy of the *kāmakleśa*: it is the defiled sensual pleasures that generate the object sensual pleasures and thus give birth to much corruption and misfortune (妄分別貪名士夫欲。以何因緣唯煩惱欲說名為欲非事欲耶? 答: 以煩惱欲性染污故, 又唯煩惱欲能欲事欲故。又煩惱欲發動事欲, 令生種種雜染過患。T30.625b26-29; the discussion continues up to 625c13). The Tibetan translation of the passage is critically edited in Ahn 2003, 127ff, and its German translation is found at ibid., 309ff.

To-ryun 道倫 glosses upon the two aspects as follows: 貪名煩惱欲, 五塵名事欲。(T42.472c7) 'The greed is called defilement sensual pleasure; the five dust[y sense-fields, i.e., visible objects, sounds, smells, tastes, tangible objects] are called object sensual pleasures'. In his subcommentary on the *Avataṁsakasūtra*, Chengguan 澄觀, who quotes the YoBh, succintly

describes the two aspects of *kāma* as 煩惱約内，事欲約外。(T36.486b22-23) 'the defilement [sensual pleasures] sum up the interior [aspect]; the object sensual pleasures sum up the exterior [aspect]'. In his Commentary on the *Avataṁsakasūtra* (T35.783c27-28), Chengguan also refers at these two aspects, this time quoting *juan* 33 of the ŚrBh. (What I refer to as the 'subcommenary' is the *Da fangguang fo huayan sui shu yan yi chao* 大方廣佛華嚴經隨疏演義鈔, in which Chengguan expounds 演 the meaning 義 of the *Avataṁsakasūtra* following 隨 his own commentary 疏 on this sutra.)

See also passage 3.28.3.1.1. and respective notes below.

39 The noun qualified by *sukhasthānīyāḥ, duḥkhasthānīyāḥ,* and *aduḥkhāsukhasthānīyāḥ* must be 'sensual pleasures'. Skt. *sthānīya* means here 'giving rise to' (cf. Pali *āsavaṭṭhānīya* 'giving rise to *asava*s, CPD s.v.). Xuanzang translates as: 順樂受處、順苦受處、順不苦不樂受處 or 'locus suitable for [or: in accordance with] pleasant feelings', etc. Ch. 受 'feeling' is probably an editorial addition to make clear that 'pleasant', etc. refer to *vedanā*.

40 For the grammatical peculiarity of the compounds with *-adhiṣṭhāna* 'basis of' *in fine compositi*, see Choi 2001, p. 118, n. 336.

41 Skt. *saṁjñā* (Pali, *saññā*) is admittedly difficult to render into modern concepts, but I think that 'ideation' approximates a large part of the broad semantic sphere covered by the term.

The *Kośa* defines the term in the following way: ***saṁjñā nimittodgrahaṇātmikā* || 14c-d ||** *yāvan nīlapītadīrghahrasvastrīpuruṣamitrāmitrasukhaduḥkhādinimittodgrahaṇam asau saṁjñā-skandhaḥ.* (AKBh 10, 15-16) '***saṁjñā* has the nature of the grasping of characteristics || 14c-d ||**. This aggregate of *saṁjñā* is the grasping of characteristics such as blue, yellow, long, short, woman, man, friend, foe, pleasant, suffering, etc.' (cf. also AKBh 45, 20-21). Skt. *udgrahaṇa* literally means 'picking up' or 'extracting' and refers here to selectively perceiving those essential characteristics which define an object or concept. In this sense, I think that it matches the basic understanding of perception (as opposed to sensation) in modern psychology. The term is explained in Britannica as: '**perception,** the process whereby sensory stimulation is translated into organized or meaningful experience' (vol. 9, p. 279; cf. also 'Human Perception', vol. 25, pp. 481-502). For instance, the physiological reactions in the eye which respond to light, colour, etc. represent sensation. Integrating and organising these physiological reactions in such a way as to permit the recognition of the light, color, etc. as representing, say, a picture constitute perception (see Hockenbury & Hockenbury 2000, 88ff). Though 'perception' is often adopted by modern translators as a rendering for *saññā/saṁjñā*, the examples given by Vasubandhu show that the Buddhist tradition construed the term as more complex and comprehensive than the perception of qualia such as blue. Recognising someone as friend or foe supposes far more mental operations than a simple colour perception. The same holds true for pleasure and suffering. This is obviously not a mere reaction of attraction or rejection (which is usually covered by the concept of *vedanā*), and a *saṁjñā* of *sukha* or *duḥkha* seems to imply a certain degree of conscious judgement.

In this context, Seyfort Ruegg's pertinent remarks (1998, 138) on the the unsuitable translation of *saṁjñā* as 'perception' can also be mentioned. Seyfort Ruegg suggests '"notion, idea", (or eventually, "apperception")' (ibid.). Although not a technical term regularly employed in modern psychology, 'ideation' seems to me also capable to convey the wide range of meanings covered by *saññā/saṁjñā*. It may actually be the lack of its precise scientific definition that makes it possible for 'ideation' to accommodate a broad semantic spectrum.

42 Skt. *krodha* 'wrath' is often used in classical Sanskrit literature with the sense of manifested or outward anger which is preceded and determined by inner grudge (*manyu*) (see Hara 2001). AKBh, 312, 18, defines the term as: *vyāpādavihiṁsāvarjitaḥ sattvāsattvayor āghātāḥ krodhaḥ* '***krodha*** is anger towards beings or things without malice and without [actual] violence' (see

AKVy 494, 13-18, especially for the meaning of *vyāpāda* and *vihiṁsā*; for the sense of *āghāta*, see BHDS, s.v.; cf. also Poussin vol. 4, p. 90, translating the term as 'irritation'). According to the *Abhidharmasamuccaya, krodha* has the function of serving as the basis of violent acts such as taking up the staff, taking up the sword, etc. (see AbhSam 8, 13-14: *krodhaḥ katamaḥ* | *pratyupasthite apakāranimitte prati[ghāṁ]śikaś cetasa āghātaḥ* | *śastrādānadaṇḍādānādi-saṁrambhasanniśrayadānakarmakaḥ* || ; on *saṁrambha*, see note 71 below; for *śastrādāna* and *daṇḍādāna*, see note 162 below) (cf. also AbhSamBh 7, 13-14). See also note 43 below.

43 Skt. *upanāha* 'enmity' is defined at AKBh, 313, 15, as follows: *āghātavastubahulīkāra upanāhaḥ* 'enmity means repeated [/intense] performance of acts of harming'. See also AbhSam 8, 14-15.

44 Skt. *mrakṣa* 'concealment'. The word is defined by the *Kośa* as follows: '*mrakṣa* refers to hiding [one's] errors' (*avadyapracchādanaṁ mrakṣaḥ*) (AKBh 312, 20). TrimBh 30, 11ff (=Ms D14b4-b5), gives a longer explanation but the basic understanding remains the same: '*mrakṣa* refers to hiding one's own errors' (*mrakṣa ātmano 'vadyapracchādanā*). Interesting to note that like our ŚrBh passage, the TrimBh also associates *mrakṣa* with bewilderment: 'The fact that *mrakṣa* pertains to bewilderment is because of its aspect of hiding' (*mohāṁśikatvaṁ tu mrakṣasya pracchādanākāratvāt*).

45 The word rendered here as 'stubborn adherence' is spelled *pradāśa* in ŚrBh, AKBh, etc. and *pradāsa* in MVyut (# 1964), *Dharmasaṁgraha*, etc. BWDJ, s.v., and BHSD, s.v., record both forms as free variants. The edited text of the TrimBh (Lévi, 29,31 and 30,15; Tiwary, 64 and 66) reads *pradāśa,* but the original MS spelling appears to be *pradāsa*. The MSS used by Lévi (now catalogued as MSS No. 5-136VI and No. 1-1697VI of the National Archives in Kathmandu) have been reproduced photographically by Mimaki, Tachikawa, and Yuyama (1989), who name them MS C and MS D. The word in question occurs in folio 14a, line 7 (Mimaki, Tachikawa, and Yuyama 1989, pp. 37-38, corresponding to Lévi, 29,31) and reads *pradāsa.* Folio 14b, line 7 (Mimaki, Tachikawa, and Yuayama 1989, p. 39 = Lévi, 30,15) also reads *pradāsa.* On the other hand, MS I (which is a modern copy of D) apparently emends the *pradāsa* reading of D to *pradāśa.* It seems that the scribe consistently writes here *sa/si* for what usually is spelled as *śa/śi* (Folio 14b, line 7; see also, for instance, MS °*dāsitā* and *dāsi*, which is emended by Lévi (p. 30, n. 2) to °*dāśitā* and *dāśi* respectively). These occurrences may attest to a scribal tradition consistenty spelling the word and other related terms with *-s*. This is not, however, the only tradition. The so-called MS J, which is now stored at the Cultural Palace of the Nationalities in Beijing and contains the *Triṁśikāvijñaptikārikāḥ*, spells the word as *pradāśa* (folio 1a, line 6, Mimaki, Tachikawa, and Yuyama 1989, 159). (Let us note that this is a palm-leaf MS which is only one folio (recto and verso), and is written in a script very close to the ŚrBh MS, being most probably earlier than the MSS C and D of the TrimBh.)

Both forms probably go back to a Prakrit form similar or identical to the Pali *palāsa/paḷāsa* 'unmercifulness, malice, spite' (PED, s.v.), a word which was considered by the traditional Pali commentators as a near synonym of *yugaggāha* (var. lec. *yuddhadhāsa*) or 'control, dominance, domineering, imperiousness'. Vbh-a glosses the word as *samadhuraggahaṇaṁ* or 'taking the leadership altogether' (PED, s.v. *yugaggāha*). We see that the Pali term already was used with two distinct senses: 'spite' and 'dominance', which appear to have been also inherited by the Buddhist Sanskrit tradition. It is hard to determine whether originally two different Middle Indic roots were at the basis of this word or whether the lexeme was first used with one sense and later acquired its other meaning. According to the PED, *palāsa/paḷāsa* was Sanskritised as *pra+dāsa* ('enemy'), which is a frequent phonemic change (on Pali *l* corresponding to the Sanskrit *d*, see also Mizuno 1989, 42). If this is the case, we should take into account the fact that *dāsa* also means 'slave, servant', and this may have reinforced the original Pali polysemy of the word. As seen from the examples below, one usage evolved into the semantic sphere of

'violence' (linked with *dāsa* 'enemy'?) and the other into the meaning of 'adherence' or 'dependence' (connected with *dāsa* 'slave'.(?).

Now as for Abhidharmic definitions, let us first see the *Kośa*, which appears to be closer to the usage of *pradāśa* in the ŚrBh. According to the AKBh 313, 14-15, the word is defined as: '*pradāśa* is stubborn adherence to culpable acts [/things]; because of it, one does not accept well-founded remonstrance' (*sāvadyavastudṛḍhagrāhitā prādāśo yena nyāyasaṁjñaptiṁ na gṛhṇāti*; Ch. 惱謂堅執諸有罪事。由此不取如理諫悔。T29.109c9-10). Vasubandhu considers that '*pradāśa* comes from attachment to wrong views' (*dṛṣṭyāmarśāt pradāśas tu* (AKBh 314, 1) ; 惱從見取起 (T29.109c8). *Dṛṣṭyāmarśa,* more usually known as *dṛṣṭiparāmarśa*, is one of the five pernicious views (see below note 45).

On the other hand, we have the 'classical' Vijñānavādin interpretation of the notion which is substantially different. TrimBh 30, 15ff (MS D14b7ff.) describes the concept as: '*pradāsa* means hurting by harsh words' (*pradāsaś caṇḍavacodāśitā*) (in the MS spelling: °*dāsitā*, which is read as *dāśitā* by Lévi and Tiwary; see above). (BWDJ lists both *dāsitā* as a feminine noun meaning 'cursing, abusing', citing MVyut as its source (cf. MVyut # 2109: *caṇḍa-vaco-dāsitā: tshig brlang(s) pos zher 'debs pa;* 動言, 毒言罵), and *dāśita* as a Prakrit form of *daṁśita* < √ *daṁś* 'to bite', etc.) The TrimBh continues as follows: '**harsh words** mean extreme insults by means of exceedingly violent attacks' (*caṇḍaṁ vacaḥ pragāḍhaṁ pāruṣyaṁ marmaghaṭṭanayogena*) (Lévi and Tiwary insert *daṇḍa* after *pāruṣyaṁ*). After a few more lines of lexical explanations, it adds: 'and being based on anger and spite, its nature is mental resentment; it, therefore, is just a part of [the psychological factor of] hate and cannot be distinguished [from it] as a [separate] entity' (*ayaṁ ca krodhopanāhapūrvakaś cetasa āghātasvabhāva iti pratighāṁśika eva na dravyato bhidyate*). In the terminology of the *Kośa*, this definition of *pradāśa* as a proclivity for violent insult would rather fall under the category of *vihiṁsā*. (cf. AKBh 313, 16: *viheṭhanaṁ vihiṁsā yena prahārapāruṣyādibhiḥ parān viheṭhayate* '*vihiṁsā* means violence, by means of which one hurts others by blows, insults, and so on'; Ch.: 害謂於他爲逼迫。由此能行打罵等事。T29.109c10-11). TrimBh 31, 13-17 has, nevertheless, its own concept of *vihiṁsā* which is understood as a mental state leading to physical violence ranging from killing to threatening.

To return to our ŚrBh passage, its understanding of *pradāśa* seems to be closer to the *Kośa*. First, it is not associated with the sensual pleasures giving rise to suffering, like wrath and enmity. (A 'classical' Vijñānavādin understanding would have implied a connection with like psychological factors.) Second, in the same context, the ŚrBh speaks of the perversion of view, with which *pradāśa* is also linked in the AKBh. The latter actually establishes a causal relation: *dṛṣṭyāmarśa* generates stubborn adherence. We do not know if the ŚrBh authors shared a similar view. Apart from mentioning wrong views in the same context with *pradāśa*, the ŚrBh does not elaborate upon the relation between the two factors.

The original meaning of the Tib. *'tshig pa* is 'to burn', 'to glow', 'to be in rut', and was probably used as an equivalent for *pradāśa* because of the 'biting' effect of the fire. Modern dictionaries also give the sense of 'anger' or 'spite', but this might be a later derivation, probably due to Buddhist lexical influence. (Goldstein 1994, p. 938, s.v., translates *'tshig pa* as 'anger'.) BTsh (s.v.) renders the word into Chinese as 煩躁 or 'irritation' and has a sub-entry on the Buddhist meaning of *'tshig pa* based on the Vijñānavādin usage of *'tshig pa* = *pradāśa.* The Ch. equivalent of *pradāśa* is 惱, which basically means 'affliction, vexation'. This word likewise seems to imply a semantic sphere closer to 'hurting'.

46 Skt. *māyā* 'deceit'. The term is explained at AKBh 313, 13 as: '*māyā* means deceiving others' (*paravañcanā māyā*; Ch. 誑謂惑他。T29.109c13). TrBh 30, 29-31, 3 (cf. Tiwary tr., 67) defines the notion using partly similar words: '*māyā* is showing non-existent things [as if they

were really existent] in order to deceive others' (*māyā paravañcanāya abhūtārtha-saṁdarśanatā*) (MS D 15a7-15b1; the MS contains a scribal error: *paravacanā°;* Lévy and Tiwary spell: *paravañcanā yābhūtārtha°*). The subsequent explanation centres upon the false claims of special merits in religious practice made in order to obtain material profit and respect. *Māyā* is not different from the combined work of passion (*rāga*) and confusion (*moha*) (*iyaṁ ca sahitābhyām rāgamohābhyām abhūtān* [...]), and is thus a mere designation rather than an enity of its own (*prajñaptita eva na dravyata iti* [...]).

[47] Skt. *śāṭhya* 'dissimulation' is defined at AKBh 313, 13-14 as follows: *cittakauṭilyaṁ śāṭhyaṁ yena yathābhūtaṁ nāviṣkaroti, vikṣipaty aparisphuṭaṁ vā pratipadyate* '*śāṭhya* is the crookedness of the mind by means of which one does not reveal [things] as they actually are, [and instead] distorts [facts] or answers in an unclear way' (Ch.: 諂謂心曲。由此不能如實自顯。或矯非撥。或設方便令解不明。 T29.109c12-13). (I render *kauṭilya* as 'crookedness' in an attempt to stay close to the Sanskrit word which has both the literal meaning of 'curvature' and the derived sense of moral 'dishonesty'; cf. also the Ch. 曲 which means both 'to bend' and 'wicked, dishonest').

The TrimBh 31, 3 (MS D15b1-b2) (Tiwary tr., 67-68) says: '*śāṭhya* is the crookedness of mind comprised in the subterfuge [used] for hiding one's own faults' (*śāṭhyam svadoṣapracchādanopāyasaṁgṛhītaṁ cetasaḥ kauṭilyaṁ*). (MS D spells *sāṭhyaṁ*, which, as already pointed out in note 45 above, is part of a series of occurrences of *sa* adopted instead of *śa*; MS I emends to *śāṭhyaṁ*). The exact interpretation of *°saṁgṛhītaṁ* is admittedly not easy, and this has led to various rendering in modern translations. Though I do not think that *Schelmerei* 'mischeif' for *śāṭhya* is the happiest choice, Jacobi's translation is the most faithful: *Schelmerei (śāṭhya) ist die Ungradheit des Geistes, die in dem Mittel zur Verdeckung eigener Fehler einbeschlossen ist* (Jacobi tr., 1932, 38). *Śāṭhya* is obviously similar to 'concealing' (*mrakṣa*), and Sthiramati clarifies what distinguishes one from another. 'This is why *śāṭhya* is different from the *mrakṣa*. This [i.e., the latter] is plainly hiding without resort to [misleading] speech' (*ata eva śāṭhyaṁ mrakṣād bhidyate. sa hi sphuṭam eva pracchādayati na kākvā.* TrimBh 31,5-6).

The AKBh (314, 1-4) considers that *śāṭhya* is born of wrong views (*dṛṣṭi*). According to the TrimBh 31,6-7, *śāṭhya*, like *māyā*, is a mere designation of the combined work of passion (*rāga*) and confusion (*moha*). Our ŚrBh passage does not elaborate upon these psychological categories, and this precludes a conclusion on its exact understanding. From the little we can infer, it seems, however, that the ŚrBh is, once again, somewhat closer to the *Kośa* tradition. First, it does not place *śāṭhya* in the class of sensual pleasures giving rise to pleasure, in which *rāga* is included. Second, *śāṭhya* appears in the same context with *dṛṣṭiviparyāsa*. Things are, however, not so simple, because the TrimBh associates *śāṭhya* with both passion and confusion. Besides, the ŚrBh itself puts *saṁjñācittaviparyāsa* in the same category with *rāga*.

[48] 'Lack of sense of shame' (*āhrīkya* or *ahrī*) appears to refer here to shamelessness with respect to oneself, often regarded as different from 'shameless behaviour' (*anapatrāpya*) or shamelessness with respect to others. This is not, however, the only meaning of the pair in Buddhist literature. *Hirī-ot(t)appa*, translated by PED as 'shame and fear of sin' (s.v. *hiri*) (cf. also *ahirika, ahirīka* and *anottappa*), often appear together in the Pali Canon (MN I 171, SN II 220, It 34, AN II 78, Ja I 127, 206; etc.).

In the *Kośa,* Vasubandhu discusses two different definitions of the terms. The first one reflects the traditional understanding of the term (also found in Pali canonical texts) and is adopted in the AKBh. This does not mean, however, that Vasubandhu rejects althogether the second interpretation, presented as the opinion of 'others'. *Kārikā* II.32a-b says: 'Disrespect is *ahrī*; *atrapā* is not seeing the fear of the blameworthy' (*ahrīr agurutā*; *avadye bhayādarśitvam*

atrapā. AKBh 59; Ch. 無慚愧不重；於罪不見怖。T29.21a5). The *Bhāṣya* gives then a detailed explanation of the two terms: '***āhrīkya*** is disrespect, irreverence, lack of fear of and obedience to virtues and the virtuous, [it] is a factor which is the opposite of respect' (*guṇeṣu guṇavatsu cāgauravatā apratīśatā abhayam avaśavartitā* ***āhrīkyam***, *gauravapratidvandvo dharmaḥ*. AKBh 59, 19-20; Ch.: 於功德及有德者無敬無崇無所忌難無所隨屬說名無慚。即是恭敬所敵對法。T29.21a6-8). '**Blameworthy** refers to what is criticised by the virtuous. Not seeing the danger [of it] is called ***anapatrāpya***. **Fear [/danger]** refers here to the undesired consequences [of one's actions], in the sense of "being feared on this account".' (*avadyaṁ nāma yad vigarhitaṁ sadbhiḥ. tatrābhayadarśitā 'napatrāpyam. bhayam atrāniṣṭaṁ, phalaṁ, bhīyate 'smād iti.* AKBh 59, 22-23; Ch. 爲諸善士所訶厭法說名爲罪。於此罪中不見怖畏說名無愧。此中怖言顯非愛果能生怖故。T29.21a8-10). Skt. *bhaya* means 'danger' as well the 'fear' resulting from seeing danger, and Vasubandhu apparently has both senses in mind. After a discussion concerning whether the compound *bhayādarśitva* means 'seeing of the lack of danger' (*abhayasya darśana*) or 'non-seeing of the danger' (*bhayasyādarśana*) (the latter being, of course, the correct solution here), Vasubandhu also notes another understanding of the two terms: 'Others say, however, that *āhrīkya* is shamelessness about [one's] faults with respect to oneself, [while] *anapatrāpya* is [shamelessness] with respect to others' (*anye punar āhuḥ: ātmāpekṣayā doṣair alajjanam āhrīkyaṁ, parāpekṣayā 'napatrāpyam iti.* AKBh 59, 26-60,1; Ch. 有餘師說：於所造罪自觀無恥名曰無慚。觀他無恥說名無愧。 T29.21a17-18). The term 'others' is linked by de la Vallée Poussin with the opinion expressed at *Dhātupāṭha* Ⅲ. 3 and Ⅰ. 399 (Poussin vol. 1, p. 171, n.1). Vasubandhu appears to consider both definitions of the terms, i.e., 'disrespect' and 'lack of fear of undesirable consequences' vs 'shamelessness with respect to oneself' and 'shamelessness with respect to others', as equally viable (AKBh 60, 1-6). *Kārikā* Ⅴ.48 (AKBh 312-313; T29.109b18-19) says that *āhrīkya* is derived from passion (*rāga*) and *anapatrāpya* is generated by ignorance (*avidyā*).

In later works, Vasubandhu seems to prefer the second definition of the terms. The *Pañcaskandhakaprakaraṇa* says: 'What is lack of sense of shame? Its nature is not feeling shame with respect to oneself about one's committed sins. What is shameless behaviour? Its nature is not feeling shame with respect to others about one's own committed sins' (translated from the Chinese: 云何無慚？謂：於所作罪不自羞恥爲性。云何無愧？謂：於所作罪不羞恥他爲性。T31.849b15-16; cf. also Anacker's translation from Tibetan, 1984, 69).

The pair also appears in the Trim, and (if Sthiramati's explanation reflects Vasubandhu's own understanding) the definition in the TrimBh is, once again, in conformity with the dichotomy of shamelessness inwardly or outwardly directed. TrimBh 31, 17 says: 'shamelessness with respect to oneself on account of [one's] blameworthy [acts] is *āhrīkya*' (*āhrīkyaṁ svayam avadyenālajjā.*). It then continues with 'shameless behaviour' defined as: 'shamelessness with respect to others on account of [one's] blameworthy [acts] is *anapatrāpya* (*anapatrāpyaṁ parato 'vadyenālajjā.*) (TrimBh 31, 18-19). Sthiramati also explains that the two proclivities are only convenient designations for the manifestation of passion and ignorance (i.e., in the case of *āhrīkya*), on the one hand, and hatred and ignorance (i.e., for *anapatrāpya*), on the other. 'While [it is true that] all incorrect actions are caused by passion, hatred, or ignorance, the passion and the hatred not operating simultaneously, [*āhrīkya* and *anapatrāpya*] are designated respectively [i.e., as manifestations of either passion and ignorance or hatred and ignorance]; they do not exist independently' (*rāgadveṣamohaprakāreṣu sarvāsatkāryaprabhavahetuṣu rāgadveṣayor ayaugapadyād yathāsaṁbhavaṁ prajñapyate, na tu svatantram asti.* TrimBh 31, 21-22).

Amongst modern renderings of the terms, Bucknell's (1984, 16ff.) translation of *hiri* as 'sense

of shame' and of *ottappa* as 'fear of blame' is worth mentioning here.

49 Skt. *dṛṣṭiviparyāsa* 'perversion of view' is an old Buddhist concept whose history is closely related to the four applications of mindfulness (Pali, *cattāro satipaṭṭhānāni;* Skt., *catvāri smṛtyupasthānāni*). We find the concept of view perversion expounded, for instance, at AN II 52, 1-7: 'Mendicants, there are these four perversions (*vipallāsā*) of ideation, of mind, and of view. Which are these four? Mendicants, regading what is [actually] impermanent as permanent is a perversion of ideation, of mind, and of view. Mendicants, regarding what is [actually] suffering as non-suffering is a perversion of ideation, of mind, and of view. Mendicants, regarding what is [actually] non-self as self is a perversion of ideation, of mind, and of view. Mendicants, regarding what is [actually] impure as pure is a perversion of ideation, of mind, and of view' (*cattāro 'me bhikkhave saññāvipallāsā cittavipallāsā diṭṭhivipallāsā. katame cattāro? anicce bhikkhave niccan ti saññāvipallāso cittavipallāso diṭṭhivipallāsso, adukkhe bhikkhave dukkhan ti saññāvipallāso cittavipallāso diṭṭhivipallāsso, anattani bhikkhave attā ti saññāvipallāso cittavipallāso diṭṭhivipallāsso, asubhe bhikkhave subbhan ti saññāvipallāso cittavipallāso diṭṭhivipallāsso.*)

Buddhist literature usually lists five pernicious views: the view of the existence of a self (*satkāyadṛṣṭi*), the extreme views [of either nihilism or eternalism] (*antagrāhadṛṣṭi*), incorrect views [which deny the Buddhist Truths] (*mithyādṛṣṭi*), attachment to incorrect views (*dṛṣṭiparāmarśa*), and attachment to [non-Buddhist] rituals and vows [wrongly regarded as efficacious practices for the attainment of the Awakening] (*śīlavrataparāmarśa*). We find these five views, for instance, in the *Kośa* (*kārikā*s V.3 and V.7-8, followed by a detailed exposition in the *Bhāṣya*: AKBh 281-283; see also Poussin, vol. 4, especially, notes to pp. 15-17 for sources and interpretation of *satkāyadṛṣṭi*). It is in this context that the four perversions are introduced. 'The four perversions are regarding what is [actually] impermanent as permanent, regarding what is [actually] suffering as happiness, regarding what is [actually] impure as pure, [and] regarding what is [actually] non-self as self' (*catvāro viparyāsāḥ: anitye nityam iti, duḥkhe sukham iti, aśucau śucīti, anātmany ātmeti.* AKBh 283, 5-7; cf. the AN passage quoted above). *Kārikā* V.9 and its commentary (AKBh 283-284) elaborate upon the relation between the five views and the four perversions. 'The group of four perversions [is actually derived] from three views' (*dṛṣṭitrayād viparyāsacatuṣkaṁ.*) (AK V.9a). AKBh 283, 9-10, explains that the eternalist fallacy implied by the *antagrāhadṛṣṭi* can be considered a perversion; *dṛṣṭiparāmarśa* includes the perversions of mis-perceiving happiness and purity where such things do not actually exist; and *satkāyadṛṣṭi* implies the perversion of believing in a self. The three causes or principles (*kāraṇa*) which define *viparyāsa* are 'being perverted' (*viparīta;* cf Tib. *phyin ci log*; Ch.倒) , '[wrong] reasoning' (*nitīraṇa; nges rtog;* 推), and '[erroneous] attribution' (*samāropa; sgro 'dogs;* 增). The last quarter of the verse reads: 'but the ideation and the mind [are perverted] because of it [i.e., the view]' (*saṁjñācitte tu tadvaśāt*) (AK V.9d), which is commented upon as: 'It is because of the perversion of view that the ideation and the mind associated with it are called perversions' (*dṛṣṭiviparyāsavaśād eva tatsaṁprayukte saṁjñācitte viparyāsāv ukte.*) (AKBh 284, 2).

On the other hand, the *Savitarkāsavicārabhūmi* of the YoBh appears to present a rather different view on the relation between these three pervasions. The text actually speaks of seven pervasions which represent the perversions of ideation, view, and mind (*saṁjñaviparyāsa*, *dṛṣṭiviparyāsa,* and *cittaviparyāsa*) plus the four distortions, i.e., regarding impermanence as permanence (*anitye nityam iti viparyāsa*), suffering as happiness (*duḥkhe sukham iti viparyāsa*), impurity as purity (*aśucau śucīti viparyāsa*), and non-self as self (*anātmany ātmeti viparyāsa*) (YoBh 166, 6ff; Skt. and Tib. texts critically edited in Ahn 2003, 74ff; cf. also German translation in ibid., 188ff). The central role, or at least the initial role in the generation

mechanism, is played here by the perversion of ideation, which is defined as being 'the [false] imagination [with regard to] ideation (*saṁjñāparikalpa*), which takes impermanence as permanence, suffering as happiness, purity as impurity, and non-self as self' (*yo 'nitye nityam iti, duḥkhe sukham iti, aśucau śucīti, anātmany ātmeti saṁjñāparikalpaḥ*; Ahn 2003, p. 74, § 7.2.a; YoBh 166,9-10; Bhattacharya's ed. wrongly spells *aśacau* for *aśucau*). It is based upon this false imagination with regard to ideation that the perversion of view becomes established. 'What is the perversion of view? It is that which [leads to] acceptance, consent, determining, [and] clinging with regard to precisely these [distortions, i.e., impermanence, etc.] thus [falsely] imagined [with regard to] ideation' (*dṛṣṭiviparyāsaḥ katamaḥ? yat tatraiva tathā saṁjñāparikalpite kṣāntī rucir vyavasthāpanābhiniveśaḥ*; Ahn 2003, p. 74, § 7.2.b; YoBh 166, 11-12; cf. Ch.: 見倒者謂：即於彼妄想所分別中忍可欲樂建立執著。T30.314b9-11). This, in turn, serves as the foundation of the perversion of mind. 'What is the perversion of mind? It is that which [leads to] defilements [consisting in] passion, etc. with regard to precisely these [distortions, i.e., impermanence, etc.] thus clung to' (*cittaviparyāsaḥ katamaḥ? yat tatraiva tathābhiniviṣṭe rāgādisaṁkleśaḥ*; Ahn 2003, p. 74, § 7.2.c; YoBh 166, 13; cf. Ch.: 心倒者謂：即於彼所執著中貪等煩惱。T30.314b11-12). See also Ahn's German translation (pp. 188-194) and his footnotes which contain excellent discussions concerning the historical background of *viparyāsa* in general as well as the philological problems related to this passage in particular. Cf. also Schmithausen 1987a, vol. 1 pp. 232-3 and vol. 2, pp. 542-3, notes 1445 and 1446.

To return to our ŚrBh passage, it is hard to know with certainty what mechanism of *viparyāsa* the authors presupposed. The association of pleasure-engendering sensual pleasures, suffering-engendering sensual pleasures, and neither-suffering-nor-pleasure-engendering sensual pleasures with the three perversions seems peculiar to our text. As a matter of fact, sensual pleasures which give rise to suffering as well as those engendering neither suffering nor pleasure appear rather unusual unless qualified. I assume that the former refers to such sensual pleasures which eventually result in hatred and wrath because of not being fulfilled or creating antagonism with other living beings. The latter category is not very clear. I conjecture that it implies that mental states like concealing of one's faults, etc. do not usually generate by themselves pleasure or suffering. Such states have only an indirect role in the gratification of sensual pleasures.

The association of the view perversion with the class of sensual pleasures engendering neither suffering nor pleasure is also difficult to understand. The reason behind it might be that *dṛṣṭiviparyāsa* was considered an intellectual category arising from sensual pleasures without the mediation of *rāga* or *dveṣa*. It may be relevant to remeber here that the Chinese translation of the ŚrBh contains an additional element: 是愚癡依處 **mohādhiṣṭānāḥ* (see Ch. crit. ed.). This (especially if it reflects the original text) may point to the mechanism underlying the association of *dṛṣṭiviparyāsa* with the sensual pleasures engendering neither suffering nor pleasure. The perversion of view may have been regarded as originating in *moha* and consisting in the theoretical incorrect view that *kāma* represents true pleasure (*sukha*), is lasting (*nitya*), etc. On the other hand, *citta-* and *saṁjñāviparyāsa* may have been taken to include some emotional involvement and hence mediated by passion (*kāmarāga*). We cannot know whether this was indeed the understanding of the ŚrBh authors, but this seems, at least, to be the interpretation hinted at by Hongjing 弘景. This Chinese scholar-monk, active in the generation following Xuanzang, wrote his commentary on the YoBh, the *Yuqie shi di lun shu* 瑜伽師地論疏, sometime during 648-712. The work is no longer extant, but it is frequently cited by To-ryun (see Yūki [1962] 1985, 261-262; cf. Chapter Six, Part One). Honjing's (and apparenly other masters') comment upon this aspect reads as follows: 景師等云："大乘就貪義説：想倒及以心倒故貪依處，即是想倒、心倒依處也。順不苦樂受處是愚癡依處乃至是見倒依處者：因癡起見，故癡依處，即是見倒依處。" (T42.470c5-9) 'Master [Hong]Jing and others say:

"Concerning the meaning of passion [/lust], the Great Vehicle [/Ji] (?) expounds that since the perversion of ideation and the perversion of mind [take] passion as [their] basis, this is the basis of the perversion of ideation and the perversion of mind. **Those giving rise to neither suffering nor pleasure are the basis of confusion** up to **are the basis of the perversion of view** [refers to the fact that] [the wrong] views arise because of confusion, therefore the basis of confusion is the basis of the perversion of view."' (*Dacheng* 大乘 may refer here not to the 'Great Vehicle' teaching but to one of the reverential names used for Ji 基, also called 大乘基 (see note 34 to Chapter Six, Part One above). Furthermore, if the former is the case, then the meaning of 'Great Vehicle' may reflect the usage initiated by Xuanzang, who called his doctrinal position as 'Great Vehicle' 大乘 or 'One Vehicle' 一乘 rather than 'Yogācāra-Vijñānavāda'; see Yoshimura 2003b, 218-220.)

Finally, let us also note that the ŚrBh does not seem to presuppose the centrality of the perversion of ideation as the YoBh passage cited above does. Besides, it lists the perversion of mind together with *saṁjñāviparyāsa*, quite unlike the mechanism suggested by the YoBh. And though the YoBh associates *rāga*, etc. with the perversion of mind, this does not necessarily mean that its scheme is identical with the one presupposed in our ŚrBh passage.

50 The set of eight forms of sufferings (*aṣṭau duḥkhatāḥ*) consists of birth (*jātiduḥkham*), old age (*jarāduḥkham*), sickness (*vyādhiduḥkham*), death (*maraṇaduḥkham*), being conjoined with what one likes (*priyaviprayogaduḥkham*), being disjoined with what one dislikes (*apriyasaṁprayogaduḥkham*), not obtaining what one wishes (*yad apīcchayā paryeṣamāṇo na labhate tad api duḥkham*), or, in short, the suffering of the five aggregates to which one clings (*saṁkṣepeṇa pañcopādānaskandhaduḥkham*) (MVyut § 112) (on the *pañcopādānaskandhāḥ*, see note 239 below). What the ŚrBh calls *icchāvighātaduḥkhata* and puts at the end of the list corresponds to the seventh type of suffering in the MVyut enumeration.

51 Skt. *kāmopabhogin*, which I render rather freely as 'hedonist', is often used as an attribute describing ordinary people (see, for example, BoBh 302, 14). A more literal rendering is '[those] enjoying sensual pleasures' or '[those] having [at their disposal large amounts of] objects [for the gratification] of the sensual pleasures'. The purport of the passage is that even the happiest life of the most privileged human beings remains inexorably subject to impermanence and suffering.

52 Cf. Pali *tāva-kālika* 'for the time being; temporary' (PED, s.v.; PTS Concordance, s.v. vol. 2, p. 219) and *kālika* 'temporal, vanishing'. See also BoBh 27, 1: *tāvatkālikavihāra*; and 63, 4-5: *tāvatkālikayogena*. Xuanzang renders the word as 暫時 'temporary' (the same binome is used in his translation of the BoBh occurrences above). Tib. *brnyan ma* for *tāvatkālika* appears to be rare in the YoBh, the usual renderings being *re zhig, dus de tsam zhig*, etc. (cf. YoBh-I, s.v. 暫時). Actually, *brnyan ma* does not seem to be a very frequent term in Buddhist translations. Lokesh Chandra records only one occurrence: *brnyan ma 'dra* = *yācittopama* 'like [something] borrowed', found in the *Rāṣṭrapālaparipṛcchā* (see TSD Supplement, s.v.) (on *yācita*, which is a symbol impermanence, see BHSD, s.v.). Tib. *brnyan pa* means 'to borrow' as well as 'reflection', 'appearance', 'image', etc. It often occurs as an abbreviation of *gzugs brnyan*, translating words like *chāyā, pratibimba, pratibhāsa, mūrti,* etc. It is also used in *sgra brnyan* or 'echo'. (Cf. also TED, 'the twelve expressions illustrative of illusion' s.v. *sgyu ma*.) BTsh (s.v. *brnyan ma*) also gives the meaning of *tshab ma* 'a substitute' (cf. the corresponding Chinese rendering 代替品). In our ŚrBh passage, the literal meaning of *brnyan ma* seems to be: 'even the accomplishment of these is borrowed [for a limited time, i.e., not really owned]'.

53 In Buddhist vocabulary, 'black' (*kṛṣṇa*) refers to what is negative or pernicious. 'Black' categories are often contrasted to 'white' (*śukla*) or positive ones. At ŚrBh-Gr (18) 40, 6-13, in a passage listing different mental factors (*dharma*) in the context of the four applications of

mindfulness (*smṛtyupasthāna*), the pernicious states of mind are described as 'black categories' and the wholesome ones are called 'white categories' (*kṛṣṇaśuklapakṣa*) (ŚrBh-Gr (18) 40, 11-12; MS omits *pakṣa* but Tib. *phyogs* and Ch. 品 clearly suggest *pakṣa*; the editors of ŚrBh-Gr (18) have *pakṣya* but *pakṣa* makes, I think, a better reading). 'Black and white categories' are explained as 'corresponding to defilement and purification' (*saṁkleśavyavadānapakṣyāḥ*) (ŚrBh-Gr (18) 40, 12-13).

54 These eight comparisons, phrased slightly differently, also appear as stanzas 46-47 of the *Ābhiprāyikārthagāthā* in the *Cintāmayībhūmi* of the YoBh. For Skt. text and translation, see Maeda 1991, 89-90; Wayman 1984, 356 and 365. For Tib, see also P Yi 42a7ff; Ch. is found at T31.366c23-26 (verses); 369c10-23 (*Nirdeśa*); 766c1-7 (commentary). Cf. also W 127 and KDK, p. 136, n. 14 and n. 15.

In the *Ābhiprāyikārthagāthānirdeśa*, it is explained that 'the detrimental nature [of the sensual pleasures] is indicated by mentioning the [eight] similes [which are] well-known to the whole world' (*sarvalokaprasiddhair upamopanyāsair ādīnavatvaṁ darśayati*) (Maeda 1991, 89) (Maeda has *sarvalokasiddhair*, but the YoBh MS 112a3 reads as above; cf. Tib. *grags pa*). (I am indebted to Prof Schmithausen for checking the YoBh MS). The *Nirdeśa* actually explains these similes as being concrete illustrations of the eight detriments (*aṣṭāv ādīnavāḥ*) of the sensual pleasures which form the subject of *gāthā*s 44-45 of the same text (Maeda 1991, 89). The ŚrBh (see passage 3.28.2.1.2.2. above) also speaks of five detriments of pleasures, which are, however, only partly similar to the *aṣṭāv ādīnavāḥ* and are not likened to the eight similes.

As far as canonical antecedents are concerned, Pali texts (e.g. Vin II 25-26, MN I 130, AN III 97) contain references to ten similes for pleasures. Seven of them are identical with the comparisons employed by ŚrBh; one likens pleasures to the head of a snake (*sappasirūpamā*), which corresponds to the venomous snake in our text. The other two compare pleasures to a slaughter-house or, according to CPD (s.v.), a butcher's knife and chopping block (*asisūnūpamā*) and to an impaling-stake (*sattisūlūpamā*). (Cf. also Nidd II 71; Sn 61; Dhp 186; Th 2 and 358; Ja II 313; Vism 124; etc.).

The last simile in our ŚrBh passage needs some further clarifications. The Tibetan rendering is *shing kim pa ka'i 'bras bu* or '*kiṁpāka* fruit', which corresponds to neither the Sanskrit MS nor the Chinese translation. *Kiṁpāka* or *Trichosanthes palmata* is explained by Monier-Williams as 'a Cucurbitaceous plant' or its 'fruit' (MW, s.v.; cf. also PW, s.v.; BWDJ, s.v.; TED, s.v. *kim pa ka*, which gives the scientific name *Cucumis colocynthis* alongside with *Trichosanthes palmata*). *Kiṁpāka* as a metaphor of the transience and deceptiveness of sensual pleasures is a well-known Buddhist image (cf. also TED, s.v. *kim pa ka*). Monier-Williams describes the *kiṁpāka* fruit as being 'of a very bad taste', but the Buddhist canon seems to share a quite different view. The *Kimpakka-jātaka* (Ja I 367-369) gives a fairly detailed description of the fruit which the Buddhist author(s) had in mind. In Chalmers's translation (Ja I tr., pp. 212-213), which renders *kimpakka* literally as 'what-fruit', its description reads as follows: 'In form, smell and taste, its trunk, boughs, leaves and fruit resembled a mango' (p. 212). The text also says: 'Very fair to view is the What-tree, very fragrant and sweet; but when eaten, it racks the inwards and brings death' (p. 212). The Tibetan translation of the ŚrBh would rather seem to presuppose such an image. This actually fits better *kiṁpāka* as a metaphor for pleasures, which may outwardly seem 'fragrant and sweet' but once enjoyed, 'rack the inwards and bring death.' Let us also notice that the word *kiṁpāka* also means 'childish' and 'stupid', which most probably added a paronomasic effect to the simile.

Concerning the *Trichosanthes palmata* (mentioned by Monier-Williams), it would seem rather unlikely that such a plant can grow in Tibet since no member of the family *Cucurbitaceae* 'tolerates frost or cold' (Britannica, vol. 3, p. 777). We could surmise that the addition of

kiṁpāka by the Tibetan translation team is rather improbable since the name of the plant would have brought no botanic familiarity to most of the local readers and audiences. It is hence more plausible to suppose that the MS used by the Tibetan translators contained an extra compound: **kiṁpākavṛkṣaphala*.

55 Grammatically, *paryeṣamāṇa* and *paryeṣaṇā* 'striving after' are forms derived from the *paryeṣate* 'examines', a verb frequently used in our chapter (for a list of the verbal forms of *eṣ/iṣ*, see Gotō 1993, 124-128). The verb basically means 'to seek', and this leads to different connotations, as actually illustrated in our passage. On the one hand, we have seeking for pleasures, which is precisely the act which the ascetic wants to renounce. On the other hand, we have seeking for the very essence of these pleasures, i.e., examining them, which becomes the method of eliminating the sensual pleasures. The Ch. translation actually makes a distinction in this respect: it renders the former as 追求 and the latter as 尋思.

56 This refers to ŚrBh MS 46a7M-47a2M; Sh 78, 2-81,5; ŚrBh-Gr 120-125; W 141-143 (Engl. tr., pp. 151-153) (Tib.: P 36b4-38a6; D 30b5-32a3; Ch.: T31.408b14-409a6). (Cf. also T31.625b26ff). The passage in question belongs to the section on moderation in eating (*bhojane mātrajñatā*), and the term used here is Skt. *ādīnava* (Tib. *nyes dmigs*; Ch. 過患) 'detriment', 'disadvantage', 'evil consequence', 'danger', 'wretchedness', etc. (cf. also CPD, s.v.; PD, s.v.). The types of detriment linked to striving after food are classified into the following six categories: (1) the detriment generated by hardships and adversities such as cold, heat, etc., which one has to go through for earning (*samudānanā*) one's food; (2) the detriment generated by the efforts which one has to do for protecting (*ārakṣā*) one's goods from robbers, etc.; (3) the detriment generated by the disruption of the affective relations (*snehaparibhraṁśa*) between human beings, whether members of the same family or people not related to oneself, over the sharing of the food; (4) the detriment generated by the king's non-contentment (*atṛpti*) with his territory and the ensuing war with other lands; (5) the detriment generated by the state of servitude (*asvātantrya*) of soldiers who have to risk their life for the king; and (6) the detriment generated at the time of death by one's regret over one's evil deeds (*duścarita*) and their actual karmic retribution which will result in rebirth in hell, amongst hungry ghosts, or as an animal. The detriment caused by earning or, to be more precise, accumulation (*samudānanākṛta*) appears to correspond to the suffering generated by striving (*paryeṣaṇākṛta*) in our passage. For the rest, the terminological parallelism is evident.

57 Skt. *kāmān pratiṣevataḥ*; see also *kāmān* [...] *pratiṣevamāṇasya* below. The verb *paṭisevati* is often used in this sense and collocation in the Pali Canon (cf. PTS Concordance vol. 3, p. 102; especially, *kāme paṭisevante*, MN I 504, 34; see also *kāmānaṁ* [...] *ādīnavañ ca nissaraṇañ ca yathābhūtaṁ viditvā* in the same passage at MN I 504, 28-30). Cf. also BHSD, s.v. *pratisevati, °te*, which also adds that the verb is 'sometimes written °ṣev°'.

58 There are several sets of five detriments (*pañca ādīnavā*) occurring in relation to different concepts in the Pali Canon (see PTS Concordance, vol. 1, p. 318). On the wisdom generated by observing the detriments (*ādīnavānupassanāñāṇa*), see Vism 555-558.

59 Cf. Vin II 25; 26; MN I 130; AN III 97: *appassādā kāmā vuttā Bhagavatā bahudukkhā bahūpāyāsā ādīnavo ettha bhiyyo*. This phrase occurs together with the ten similes for pleasures, out of which eight are identical or almost identical to the ones found in our passage. See also note 54 above.

60 I read the Sanskrit original as *alaṁtā vā tṛptitā vā paryāptitā vā* (see Skt. crit. ed.). This appears to be the best way of keeping the number of detriments to five, as announced by the Exalted One at the beginning of this paragraph, and it is also supported by a parallel passage in the *Xianyang lun* (see note 63 below).The lack of 'sufficiency or satisfaction or satiation' forms, most likely, one class of *ādīnava*. For the counting of the five detriments, see note 63 below.

[61] Skt. has: *anena paryāyeṇa*, but Tib. and Ch. seem to read here: **anekaparyāyeṇa* 'in a variety of ways'. Literally, Ch. 以無量門 means 'in an infinite number of ways'.

[62] I take *vadāmi* as part of this sentence and not as referring to the whole statement by the Exalted One in this paragraph. See also Choi 2001, p. 120, n. 358 and pp. 120-1, n. 367.

[63] The parallel passage in the *Xianyang lun* (T31.514b25-29; edited and translated in Choi 2001, 79-80) clearly shows how to count the five detriments: 又薄伽梵言：我說習近諸欲有五過患。一、諸欲少味。二、習近欲者多諸苦惱，多諸過患。三、習近欲者無厭無足、無休、無息。四、習近欲者諸結增長。五、習近欲者無惡不造。 In our ŚrBh passage, this yields the following way of counting:

1. sensual pleasures have little flavour
2. [beget] much suffering, much detriment
3. there is no sufficiency or satisfaction or satiation
4. [lead to] accumulation of fetters
5. there is no evil and unwholesome act whatsoever which one will not commit [for them].

In the Skt. original, there are no formal devices marking each detriment, but the Tib. and Ch. offer good (albeit imperfect) clues regarding their counting. With the exception of the first detriment, the four other *ādīnava*s are connected by *dang* in Tib. and introduced by 又 in Ch. (but it must be noticed that [...] *smad pa dang* in Tib. and 又彼諸欲 [...] 呵責毀呰 in Ch. are misleading in this respect.)

The theme of the insatiable nature of sensual pleasures is very old in Buddhist literature. See, for instance, *Kāmasutta* (Sn 766-771); *Kāmajātaka* (Jā No. 467), especially Bodhisatta's verses describing the human proclivity for never-ending craving (Ja IV 172-173); etc.

[64] Skt. *bahusādhāraṇa* literally means 'common to many' (cf. MW, s.v.). *Sādhāraṇa* placed *in fine compositi* means 'common to', 'similar with', etc. See, for instance, BoBh 152, 12: *śrāvakasādhāraṇāṁ* [...] *ṛddhim* 'supernatural power in common with the disciples'; 343, 1-2: *sarvavātavāhasādhāraṇā ca bhavati* 'and it is common to [/similar with] any blow of wind' (MS: °*sādhāraṇāc ca bhavati*). *Bahusādhāraṇa* in our passage obviously refers to pleasures, but it is hard to determine precisely to which aspect of pleasures it actually alludes. Probably, it refers to the fact that indulgence in pleasures is a common characteristic shared by many (most of the) sentient beings, with the connotation of 'vulgarity'. Maeda (1991, 89-90) translates it as 多くを共有すること 'having many in common'. Wayman's rendering is 'having many cohorts' (1984, 365). Both translation do not convey, however, what exactly pleasures have in common. The *Nirdeśa* is not very helpful in this respect. It links this disadvantage with the simile of the chunk of meat: *bahusādhāraṇā māmsapeśyupamatvāt* '[pleasures] are common to many because of their being like a chunk of meat' (Maeda ed. 1991, 89).

[65] Wayman (1984, 365) translates this and the phrase immediately preceding as, 'They should be avoided by illustrious persons and quickly brought to destruction'. Skt. *kṣipraṁ vilayagāminaḥ* appears to refer to the ephemeral nature of pleasures unable to bring a true-lasting state of satisfaction and happiness. Tib. and Ch. also point in the same direction of understanding.

[66] The compound *bālalāpana* (on the various spellings of the word, see note 53 to Skt. crit. ed.) 'deceiving fools' as well as the adjective *ullāpana* (Pali, *ullapana*) 'deceitful' is often used in Buddhist literature to describe the nature of the sensual pleasures and worldly existence. For an almost identical passage at MN II 261, which also spells *bālalāpana,* see note 67 below. The term is also used at Thī 357: *ummādanā ullapanā kāmā* 'maddening, deceitful are pleasures'; LalVis Vaidya ed. 176, 23 (= Lefmann ed. 212, 14): *kāmā* [...] *ullāpanā riktamuṣṭivad asārāḥ* 'pleasures [...] are deceiving, with no value, like an empty fist'; LalVis Vaidya ed. 140, 25-141, 2 (ver. 98) (= Lefmann ed. 176, 4): *saṁskāra* [...] *mayopama*

cittamohanā / bāla-ullāpana riktamuṣṭivat (Mitra reads the last compound as *ulka muṣṭivat*, Lefmann and Vaidya, on the other hand, have *ukta muṣṭivat*, but both readings are very unlikely; cf. the passage above as well as BHSD, s.v. *ullāpana* and *rikta-muṣṭi*) 'the conditioned factors [...] are like an illusion deluding the mind, are like an empty fist deceiving the fools'; RāṣṭrPar 39, 13: *bālollāpanaṁ saṁsāraratinirāsvādaṁ rājyasukhaṁ* 'royal happiness [which is] deceiving [only] fools, [containing] worldly delight without any [true] taste'; DaśaBh Kondō ed. 82, 13 (= Rahder ed. 43, 6-7): *sarvasaṁskṛtaṁ* [...] *bālālāpanam iti yathābhūtaṁ prajānāti* '[the bodhisattva] knows all conditioned existence as it really is: [...] deceiving [only] fools.' (Edgerton, who also refers to this occurrence in Rahder's edition, suggests that here *bāllollāpanāṁ* should be read instead of *bālālāpanam*; see BHSD, s.v. *ullāpana.*)

67 There is a parallel passage in verses 44-45 of the *Ābhiprāyikārthagāthā*: *atṛptikarakāḥ kāmā bahusādhāraṇās tathā / adharmahetavaś caiva tathā tṛṣṇāvivarddhakāḥ // satāṁ vivarjanīyāś ca kṣipraṁ vilayagāminaḥ / pratyayeṣv āśritāḥ kāmāḥ pamādasya ca bhūmayaḥ //* (Maeda 1991, 89; Wayman 1984, 356; Engl. translation of the verses and commentary is found at p. 365); cf. Ch.: 諸欲令無飽 衆多所共有 是非法因緣 能增長貪欲 賢聖所應離 速趣於壞滅 仗託於衆緣 危逸所依地。T30.366c19-22; commentary at T30.369c4-9).

We also find a close parallel of the final part of this passage at MN II 261, 25-26: *aniccā, bhikkhave, kāmā tucchā musā moghadhammā; māyākatam etaṁ, bhikkhave, bālalāpanaṁ* (According to the PTS editors (MN II p. 261, n. 6), the Mandalay MS and King of Siam's printed edition read: *mosadhammā* instead of *moghadhammā*; cf. also 妄言法 in Ch. parallel below). The corresponding Chinese *Madhyamāgama* text reads: 欲者無常、虛僞、妄言、是妄言法，則是幻化，欺誑愚癡。(T1.542b6-7). Actually, this precedes the passage which appears to be quoted in the next sentence (see note 73 below), This suggests that ŚrBh authors probably cited or at least drew heavily on this canonical text.

68 Skt. *nivāpa* (same in Pali) is polysemic. It means 'seed or sown field; offerings, especially oblations to the departed ones; throwing down, killing', etc.. In our passage, Buddhist intertextuality strongly suggests the sense of 'crops or field sown by Māra'. The *locus classicus* is the *Nivāpasutta* (MN I 151-160), where the Exalted One makes use of the simile of four deer herds lured by the fodder found in crops (*nivāpa*) sown (*nivapati*) by a sower (*nevāpika*) (p. 151) (in the Chinese translation of the *sutta*, which is discussed below, the word appears to be understood as 'hunter' 獵師). Three herds cannot resist the temptation and end up being caught by the sower. The fourth one, however, manages to escape by making their lairs far from the sower's fields and not encroaching upon his crop. The Exalted One explains, '"Crop", mendicants, is a term for the five strands of pleasure. "Sower", mendicants, is a term for Māra, the Evil One' (*nivāpo ti kho bhikkhave pañcann' etaṁ kāmaguṇānaṁ adhivacanaṁ. nevipāko ti kho bhikkhave mārass' etaṁ pāpimato adhivacanaṁ.*) (MN I 155). Then he speaks of four types of recluses and brahmans (*samaṇabrāhmaṇā*). The first three cannot resist the temptations of the 'worldly things' (*lokāmisa*) (*āmisa* also meaning 'food') and become entrapped by Māra, the evil 'sower'. The fourth type, however, succeeds in blinding Māra (*andham akāsi māraṁ*) and transcending the attachment to the world (*tiṇṇo loke visattikaṁ*) by staying aloof from sensual pleasures. This is achieved by practising *jhāna*s which culminate in the eradication of the contaminants (*āsava*) by wisdom (*paññā*) obtained after the attainment of the cessation of ideation and sensation (*saññāvedayitanirodha*) (p. 160).

The Tibetan translators probably had this sense of *nivāpa* in mind, for which they chose *gzan ma* (Tib. *gzan pa* means 'food, hay' or 'to devour, to consume'). Things seem to be different with the Ch. 住 'dwelling', which suggests *nivāsa* or 'dwelling' rather than *nivāpa*. One cannot rule out that the Chinese reading may have been the original reading. It would imply the usage of parallel expressions with cumulative effect: *mārasyaiṣa gocaro, mārasyaiṣa nivāpo* 'the very

domain [/range] of the Evil One, the very dwelling of the Evil One'. The extant MS reading (which seems to be much closer to *nivāpo* than *nivāso*), the parallel passage in the Pali *Majjhima Nikāya* and the Chinese *Madhyamāgama* (see note below), and the Tib. translation, all support, however, *nivāpa* as the most likely reading.

It seems quite probable that Xuanzang's MS read *nivāsa*. (Or did the Chinese master deciphered wrongly *nivāpo* as *nivāso*? The two *akṣara*s are actually rather close in a number of early scripts (see Bühler 1904, Tafel VI). After all, even Homer sometimes nods....) In the 'Scripture on the Hunter' (*Lie shi jing* 獵師經) (T1.718b-720a), the Chinese translation corresponding to the *Nivāpasutta*, we find a quite appropriate rendering of *nivāpa*. The sentence equivalent to the Pali passage quoted above reads: '"The food of the hunter" should be understood as referring to the five strands of pleasures. "The hunter" should be understood as referring to the Evil King Māra' 獵師食者，當知五欲功德也。獵師者，當知是惡魔王也。 (T1.719a13-14). Here what appears to correspond to *nivāpa* in Pali is rendered as 'food' 食, and *nevāpika* as 'hunter' 獵師. The latter may be problematic if we are to derive it from the verb *ni+vap*, but it fits the context of this *sutta*, where our *nevāpika* is actually engaged in a form of deer hunting which appears as important as the field sowing (cf. *nivāpa* meaning in Skt. also 'killing, slaughter'; cf. MW, s.v.). Let us also note that in the Chinese translation of the *Āṇañjasappāyasutta* (see note 73 below), the equivalent of *mārassa nivāpo* is 魔餌 'Māra's food' or 'Māra's bait'.

The ŚrBh dedicates a chapter (3.19) to the four meanings of *māra* and his deeds (*mārakarmāṇi*) (Skt.: MS 94b5L-95a5R; Sh 343, 10-347, 8; W 105; Tib.: D 126a2-127a6; Ch.: T 447c15-448b4), but we do not find any detail which could cast light upon the meaning intended in our passage.

69 Skt. *abhidhyā* 'covetousness'. AK IV.77c-d defines the term as: '*abhidhyā* is improper covetousness for another's property' (*abhidhyā tu parasvaviṣamaspṛhā*) (AKBh 247,11; see also the explanation following in the next lines); 惡欲他財貪 (Xuanzang's tr., T29.88b2); 貪欲者，他財不平欲 (Paramārtha's tr., T29.243b13-14). Apart from this meaning, AKBh also mentions (but does not agree with) another meaning of the word: 'According to others, *abhidhyā* refers to craving which pertains only to the entire sphere of sensual pleasures' (*sarvaiva kāmāvacarī tṛṣṇābhidhyety apare*) (AKBh 247, 13-14). In our ŚrBh passage, *abhidhyā* is listed together with 'malice, violence, or what[ever] further [factors] which obstruct the practice of the noble disciple'. This seems to suggest that the term is understood as a particular type of greed rather than a generic name for it. If the latter latter had been the case, one would have expected to see it enumerated with *dveṣa* and *moha*. (Even if take *vyāpāda* as an equivalent or an instantiation of *dveṣa*, there is nothing corresponding to *moha*.)

70 Skt. *vyāpāda* 'malice'. AK IV.78a says: '*vyāpāda* is hatred towards living beings' (*vyāpādaḥ sattvavidveṣaḥ*) (AKBh 247, 18); 憎有情瞋恚 (Xuanzang's tr., T29.88b2); 瞋恚捨眾生 (Paramārtha's tr., 243b21-22). This is further explained as: '*vyāpāda* is hatred towards living beings manifested in the form of harming others' (*sattveṣu vidveṣaḥ vyāpādaḥ parapīḍākārapravṛttaḥ*) (AKBh 247, 19).

71 Skt. *saṁrambha* is polysemic. In classical Sanskrit, it means 'agitation; ardent desire; fury, wrath; arrogance', etc. The meaning of *saṁrambha* in our ŚrBh passage as well as in other Buddhist sources (see the citation from the AbhSam in note 42 above) seems to imply 'becoming angry and resorting to physical violence'. In Pali, we find both the form *sārambha* and the (Sanskritised?) *saṁrambha* meaning 'impetuosity, rage' (PED, s.v.). The Tib. rendering here is *nyes rtsom* which means 'to undertake [i.e., engage in] evil [acts]' (see note to 80 Tib. ed.). In other passages of the Tibetan translation of the YoBh, *saṁrambha* is rendered as *rtsod pa* (YoBh-D, s.v.), which means 'to dispute, wrangle'. The Ch. equivalent in our passage in the

ŚrBh is 憤諍, literally 'wrath-dispute'. In a parallel passage in the *Āṇañjasappāyasutta* (see note 73 below), *sārambha* is rendered into Chinese as 鬪諍 'fight-dispute'. Other Ch. translations for *saṁrambha* in the YoBh include 鬪諍 'fight and dispute', 諍 'dispute', and 發憤 'become [/be] enraged'. We also find *asaṁrambha* in the BoBh in a phrase which reads: *asaṁrambhāvihiṁsākrodhabahulaḥ* (Wogihara ed. 327, 3-4 = Dutt ed. 223, 26) 'rich in non-wrath, non-violence, and non-anger', said of the bodhisattva who has firmly joined the Tathāgata's lineage (*tathāgatavaṁśaniyata*) and has obtained serenity based on faith (*avetyaprasāda*) (for the last term, see BHSD; cf. also CPD s.v. *aveccappasāda*). The phrase is translated into Ch. as: 遠離多分忿害鬪諍 (T30.555a7-8).

72 For a discussion on the technical meaning of the obstacles or obstructions (*antarāya*), see ŚrBh-Gr 245-257.

73 There is a parallel passage in the *Āṇañjasappāyasutta* at MN II 261-262: *Ye ca diṭṭhadhammikā kāmā, ye ca samparāyikā kāmā, yā ca diṭṭhadhammikā kāmasaññā, yā ca samparāyikā kāmasaññā: ubhayam etaṁ Māradheyyaṁ, Mārass' essa visayo, Mārass' essa nivāpo, Mārass' esa gocaro. etth' ete pāpakā akusalā mānasā abhijjhā pi vyāpādā pi sārambhā pi saṁvattanti, te ca ariyasāvakassa idha-m-anusikkhato antarāyāya saṁbhavanti.* The Chinese equivalent is found in the *Scripture on the Pure Imperturbability* [or: *Purity and Imperturbability*] 淨不動道經 and reads: 若現世欲及後世欲, 若現世色及後世色, 彼一切是魔境界則是魔餌。因此令心生無量惡不善之法, 增伺瞋恚及鬪諍等。謂：聖弟子學時爲作障礙。(T1.542b7-11). Though the extant *Nikāya* and *Āgama* texts does not match the ŚrBh passage word for word, the latter is most probably a citation from or, at least, paraphrase of this canonical source. See also note 67 above.

74 Skt. *yukti*. In the ŚrBh and the SaṁNirm (see Chapters Five and Six above) as well as the AbhSam, etc. (see Yaita 1989a and Yoshimizu 1996b; cf. also Kimura 2004), the term *yukti* has a precise range of technical meanings arranged under four catergories: reasoning with regard to dependence (*apekṣāyukti*), reasoning with regard to [the suitability of] producing [a certain] effect (*kāryakaraṇayukti*), reasoning on the basis of proof by [logical] demonstration (*upapattisādhanayukti*), and reasoning on the basis of the nature of things (*dharmatāyukti*) (see ŚrBh-Gr 236-240). There seems to be no word in English, German or Japanese which is able to cover the whole semantic range of *yukti.* Sakuma (1990, vol. 2, pp. 99-102) translates *yukti* as *Stimmigkeit* 'coherence', but adds: *Es ist fraglich, ob "yukti" in allen vier Fällen die gleiche Bedeutung hat.* He further refers to ŚrBh 141, 11-143, 16, in which one of the meanings of *yukti* is explained as *yoga* or *upāya* 'method, means' (cf. also ŚrBh 145, 2, which equates the word with *viniyoga*) (Sakuma 1990, vo. 2, p. 99, n. 596). Maithrimurthi (1999, 300) as well as Choi (2003, 81) similarly translate *yukti* as *Stimmigkeit* but also note the difficulty of finding a precise rendering of the term (Maithrimurthi 1999, p. 300, n. 22; Choi 2001, p. 123, n. 395).

Yoshimizu (1996a, p. 114, n. 85, and 1996b) offers a detailed discussion of the term and doctrinal history of *yukti*. In her 1996a contribution, Yoshimizu argues that the rendering *Grund* may be a proper rendering for all the four *yukti* catergories in the ŚrBh and SaṁNirm. In 1996b, 160-164, Yoshimizu brings some refinements and corrections to her views expressed in the former work. She argues that *yukti* in the SaṁNirm, ŚrBh, and AbhSam 'is assumed to mean an objective ground or principle which consists of the phenomenal world or facts and based on which one can explain originations and changes of phenomena as well as relations between things including logical relations' (Yoshimizu 1996b, 160). Yoshimizu (1996b, 124-127) also discusses the various translations of the term in previous studies and adopts for her Japanese translation the term 道理. The latter is actually one of the most frequent traditional Chinese renderings of *yukti* (e.g., Xuanzang's translation of the SaṁNirm, T16.709b11ff.) and is also a binome used in modern Japanese (as well as Chinese) in the sense of 'reason, argument', etc.

The four types of *yukti* are also discussed by Yaita (1989a), who similarly adopts the traditional Chinese translation 道理. The ŚrBh-Gr translation (ŚrBh-Gr pp. 237ff.) also renders the term as 道理.

The main difficulty in rendering the term is that its semantic sphere seems to cover both the objective principles underlying the reality and the human epistemological effort to find and systematise them (cf. Yoshimizu 1996b). Without a term covering both facets (and I can think of none), the solution seems to be a choice between the objective aspect (as the German *Grund*) and the subjective nuance (like *Stimmigkeit* and 'reasoning'). Probably a more creative manner of rendering *yukti* in this special usage here would be 'reason(ing)', i.e., attempting to put together both 'reason' (*Grund*) and 'reasoning'. I am afraid, however, that the reader who is not warned about the semantic complexity behind this 'reason(ing)' would become more perplexed than enlightened. Admittedly, *yukti* covers both the objective and subjective sides, but my conjecture is that at least in the ŚrBh, the emphasis is more on the *subjective* facet, i.e., the yogi's effort to look into the essence of reality. I shall, therefore, adopt in my translation 'reasoning', without, however, denying that *yukti* also has an objective facet (after all, 'looking into the eseence of reality' means discovering its *Grund*). Let us further note that Powers (tr. 1995, 285-289) similarly renders the Tibetan equivalent of *yukti* in the SaṁNirm as 'reasoning' or 'analysis'. Keenan (tr. 2000, 103-104) also translates the Chinese equivalent of the word here as 'reasoning'. Cox (1995, 14, 15) uses 'reasoned argument' for *yukti*, which is an appropriate alternative worth considering. Though my choice has been 'reasoning', I heartily agree with Maithrimurthi (1999, p. 300, n. 22) that *das letzte Wort über die angemessene Übersetzung für* yukti *is aber noch nicht gefallen.*

75 Skt. *putradāra*. The nound *putra* in dual and plural may refer to 'children', both sons and daughters being included (see MW, s.v.). In our compound, too, it is very likely that the intended meaning was plural: 'sons and daughters'. Whether *-dāra* should similarly be construed as 'wives' is not clear. Given the widespread institution of polygamy amongst the wealthy social groups in Ancient India, especially royal and aristocratic families (see Basham 1967, 174-176; Khosla 1986, 253-4; Hara 2003, 28-37; etc.). The character in our ŚrBh passage seems to belong to such a milieu, and the authors of our text may have well intended a plural meaning for *dāra*, too. The institution of marriage in the Gupta Age is discussed in Pandey 1982, 160-166. Pandey argues that 'monogamy and absolute fidelity was the ideal of a married life. Polygamy, however, was allowed in practice, though it was confined to aristrocracy' (p. 164).

76 On slavery in the traditional Indian society, see Basham 1967, 153-154. For the legal status of a slave, see *Manusmṛti* ch. 8, ver. 415 (Olivelle ed. p. 743, tr. p. 189; Nene ed., p. 455). For various types of slaves and their legal status in the Gupta Age, see Pandey 1982, 158-159.

77 Apart from 'companion', (Skt.) *amātya*/(Pali) *amacca* also means an 'inmate of the same house' or a 'minister' (MW, s.v.), the latter sense being frequent in the *Mahābhārata* and the *Manusmṛti*. Linguistically, 'the adverb *amā-* means "at home", and in combination with the suffix *–tya-* it acquires the sense of "found at home"; as a substantive it means "home-colleague" or "minister", who was conceived as a man found at the home of a king" (Hara 1959, 91). The *amātya/amacca* appears to have been a king's personal aid or confidant rather than and official minister (PED, s.v.).

The traditional interpretations of similar contexts in Buddhist literature seem to prefer the meaning of 'companion', though the exact meaning of this term is not easy to determine. In discussing the suffering caused by the separation from the beloved ones, Vibh 100 lists: *mātā vā pitā vā bhātā vā bhaginī vā mittā vā amaccā vā ñātisālohitā vā*. Vibh-a 107 explains *amacca* as: *kiccakaraṇīyesu sahabhāvaṭṭhena amā hontīti* ***amaccā***. 'Because "they are with me (*amā*) in the sense of association in the execution of functions", they are **amaccā** ("*companions*")' (Ñāṇamoli tr., p. 129). The linguistic validity of this gloss, which follows interpretative lines similar to the

Nirukta tradition, should not concern us here; the important aspect is that the Pali commentators understood the term as 'companion' associated in the performance of one's duties. What exactly this association means is, however, not so easy to specify: it could be that of a companion of equal rank or that of a member of one's retinue or a special adviser.

The character depicted in our passage in the ŚrBh is obviously rich. *Amātya* may refer to an 'equal companion', an 'attendant', or, if we assume him to be an aristocratic or even royal figure, then 'privy councillor' is not excluded. In the end, I have decided to render the word as 'companion' in order to accommodate a plurality of nuances. Tib. *blon po* clearly suggests 'a state-officer, generally of high rank' (TED, s.v.; cf. BTsh, s.v.; on the early system of *blon* and *zhang*, contemporary to the Tibetan translators of the YoBh, see Yamaguchi 1988, vol. 2, pp. 31-34). For the Chinese rendering, see note 78 below.

78 Skt. *jñātisālohita*/Pali *ñātisālohita* is a frequent compound in Buddhist literature (PED, s.v.; BHSD, s.v.). Though not correct from the viewpoint of modern comparative linguistics, traditional Indian grammarians and commentators regarded *jñāti* as referring to paternal relations (see Kazama 1984, 330-2). In our compound, however, no notable difference seems to exist between *jñāti* and *sālohitā*. The same passage of the Vibh-a (p. 108) cited in the preceding note continues: *ayaṁ amhākaṁ ajjhattiko ti evaṁ jānanti, ñāyantīti* [PTS reading *nātī* emended to *ñātī*] *vā* ***ñātī***. *lohitena sambaddhā* [on this reading, see below] *ti* ***sālohitā***. 'Becasue "they know (*jānanti*) that 'this is our own'" or because "they are known (*ñāyanti*)", they are **ñātī [ñāti** emended to **ñātī]** ("*kin*"); because "they are tied by blood", they are **sālohitā** ("*blood relatives*") (Ñāṅamoli tr., p. 129). (PTS reads *sambandhā* instead of *sambaddhā*. I think that the latter is the correct form, and the PTS reading should be emended accordingly. PED, Mizuno 1988, Kumoi 1997, s.v., list *sambandha* only as noun. It is true that occasionally one also meets with forms like *sambandha-kula* (PED, s.v. *sambandha*) and *asambandha* (CPD, s.v. and PED s.v. *sambandha*), but as suggested by the CPD editors, *asambandha* may be a wrong reading for *asambaddha*.)

The Chinese translation is rather problematic, posing several problems concerning the exact understanding and punctuation of the compound 父母妻子奴婢作使親友眷屬, especially its latter half. My punctuation follows the most natural way of reading the phrase in Chinese (cf. also KIK 235 and KDK 137). This, however, leads to lack of parallelism with the Skt. compound. In order to have a perfectly corresponding translation of the 12-member *dvandva* compound we would need to regard each character as standing for one Sanskrit word. The first six characters raise no special problem in this respect, but construing each of the last six characters as six lexemes is not very natural in Chinese. It is more sensible to suppose that Xuanzang chose to render the compound in an abbreviated manner. The same compond is also seen in the BoBh. The occurrence at T30.509c8-9 (corresponding to BoBh Wogihara ed. 132,15-16; Dutt ed. 92,4-5) offers a perfect example to be compared with our passage. Here *mātāpitṛputradāradāsīdāsakarmakarapauruṣeyamitrāmātyajñātisālohiteṣv* is rendered as 父母妻子奴婢作使善友大臣親戚眷屬. The parallelism between the Skt. and the Ch. is evident. But here, too, as in our ŚrBh passage, a term like 作使 is not easy to explain. I could not find the word as a binomic compound in other Chinese sources, Buddhist or not, but the most natural way of construing it is 'servant 使 who does the work 作'. 作 alone as a noun meaning 'worker' (therefore, *karmakara*) is not excluded (though the only its occurrence with the sense of 'manual worker', which I could find, is in a text composed in the Song Dynasty, see HDC, s.v.; in this case, the character should be read *zuo* with the second tone and not with its usual fourth tone). However, when referring to persons doing the work, the tendency in Chinese, classical and modern, is to use binomes as 作人 (a lexeme attested as early as the *Book of Odes* 詩經 and also used in Buddhist literature, as for instance, in Kumārajīva's translation of the

SadPuṇḍ: T9.17a17; 17a24; cf. also Karashima 2001, s.v.). If, however, 作使 is a lexeme, then does it render *karmakara* or *pauruṣeya* or both? I tend to believe that the latter is the most likely answer. Actually, it seems that 作使 regularly translates *karmakarapauruṣeya* in the BoBh. See T30.509c8 (corresponding to BoBh Wogihara ed. 132,15-16; Dutt ed. 92,4), T30.533c16 (BoBh Wogihara ed. 232, 21; Dutt ed. 160, 13, has *pauruṣeya* in square brackets, which shows the fact that the word is missing in the Patna MS and is supplied on the basis of Wogihara's text), and T30.533c19-20 (BoBh Wogihara ed. 232,26-233,1; Dutt 160,17).

Things are even more complicated with 親友眷屬, which likewise could be regarded as representing two bimorphemic words or construed as 'close friends, friends, kinsmen and relatives', corresponding perfectly to the Skt. *mitrāmātyajñātisālohita*. 親友 could stand for two independent words (here rendering 'intimate friends' (*mitra*) and 'friends' (*amātya*)) or could represent a binome meaning 'close friends', the latter being the most frequent usage (also attested in Buddhist texts; see BDJ, s.v.). Taking 親友 as a binome in our ŚrBh passage does, however, raise the following problem: does it stands for *mitra*, or for *amātya*, or for both (taken to refer to basically the same category of persons). Likewise, 眷屬 could mean 'relatives' (the usual meaning of the binome in Chinese, cf. Shinjigen, s.v.; also found in Buddhist sources, cf. BDJ, s.v.), thus standing for *jñātisālohita*, or it could have the sense of 'retinue, attendants' (also seen in Buddhist texts, cf. BDJ, s.v.), rendering *amātya*, but then there is no Ch. equivalent for the Skt. *jñātisālohita*. The latter alternative seems quite unlikely. The compound *mitrāmātya-jñātisālohita* is also found in the BoBh (passages referred to above), but its transaltion is not uniform. At T30.533c16 (BoBh Wogihara ed. 232,21; Dutt ed. 160, 13-14) and T30.533c19-20 (BoBh Wogihra ed. 232,26-233,1; Dutt 160,17-18), Xuanzang renders it as: 朋友僚庶親屬. This compound, too, is not very clear. It should probably be construed as 'friends, officials, and relatives' (the meaning of 僚庶 is defined in HDC, s.v., as 庶僚 'various officials' or 众官 'multitude of officers'; let us also note that 僚, apart from 'official', also means 'colleague'). Both Skt. *jñātisālohita* and Ch. 親屬 are binomic, but as to the latter, it is difficult to know whether Xuanzang construed the compound as 'kinsmen and relatives' or simply as 'relatives' (given the fact that the Skt. components of this *dvandva* do not appear to show any important semantic difference?). At T30.509c8-9 (corresponding to BoBh Wogihara ed. 132,15-16; Dutt ed. 92,4-5), we find the following rendering: 善友大臣親戚眷屬 'good friends, ministers, kinsmen, and relatives' (善友 may evoke the technical *kalyāṇamitra* but its plain sense of 'good friend' is attested in native Chinese writings as well as in translations of Indian texts; for 善友 standing for *mitra*, see BDJ, s.v.).

Though a definitive conclusion is not possible, it seems plausible to assume that here, as in other contexts, too, Xuanzang and his team were aware of the exact meaning of the compound, but they chose an abbreviated form of rendering.

Finally, let us remark that similar compounds which list relatives, attendants, etc. are frequent in Buddhist literature. See, for instance, *mātāpitṛbhrātṛbhaginīputraduhitṛmitrāmātya-jñātisālohita*° (AbhisamĀl 661,28).

79 *Odana* 'boiled rice' is known since Vedic times. In the *Ṛgveda*, it appears to have referred to a mess 'prepared with rice cooked in water or milk' (Prakash 1961, 10). From the *Atharvaveda* on, it acquires the sense of 'boiled rice' (ibid. 289). Its recipe is described by Prakash (1961, 289) as follows: '*Odana* was prepared with clarified butter, meat, fruit, tubers, pulses and milk'. For rice, including *odana*, in Vedic literature, see Gonda's monograph (1987). Patañjali (ca. 150 BCE), too, refers to *odana* as a favourite vegetarian food of his age (Puri 1990, 91). See also note 80 on *kulmāṣa* below.

80 Skt. *kulmāṣa* is usually translated as 'sour gruel' (MW, s.v.), 'saurer Reisschleim' (PW, s.v.),

酸き粥 'sour gruel' (BWDJ, s.v.), etc. Cf. Pali *kummāsa* 'junket' (PED, s.v.), 'a kind of grain (probably a type of barley or wheat); a porridge or dumpling made of this; a broth or gruel' (PD, s.v.). Prakash (1961, 287-8) describes *kulmāṣa* as follows: 'Probably the early Dravidians used this preparation. It was coarse gruel prepared by stewing some inferior food grain and mixing it with treacle and oil (Chand. Up. I 10.2.)'. *Kulmāṣa* is known from Vedic times, being prepared of inferior cereals in a manner similar to the one quoted above (ibid. 11-12). 'It seems to have generally been the food of the poor; but the rich ate in time of scarcity.' (ibid. 12). It continued to be food of the poor and ascetics, being mentioned as such in variety of sources down to the Gupta Age (cf. ibid. 37, 85, 136, 168).

In the Kv (563), we are told that the Exalted One ate boiled rice and coarse gruel (*odanakummāsaṁ bhuñjati*)—the latter quite in keeping with his ascetic life. I surmise that the juxtaposition of *odana* (see preceding note) and *kulmāṣa* in our ŚrBh compound is meant to suggest the whole range of staple food from the high quality 'boiled rice' to the low dish of 'coarse gruel'. The context, with its diatribe against the hedonistic attachment to the body and sensual pleasures, makes the meaning even more conspicuous: no matter if you feed upon savoury boiled rice or plain gruel, the body is doomed to destruction and suffering.

The rendering of the word has naturally led the traditional translators to some cultural modifications. Tib. *zan dron* is explained in BTsh, s.v., as *rtsam pa brdzas pa'i zan tsha po* 'a hot food into which parched barley flour is ground'. It is hard to say whether *rtsam pa* 'parched barley flour', which is a staple food in Tibet (cf. TED, s.v.; etc.), was chosen for its culinary similarity to *kulmāṣa* (which also appears with the sense of 'barley flour boiled in warm water, and made into cakes', Prakash 1961, p. 136, n. 3, referring to Cakrapāṇi on the *Carakasaṁhitā* Su 27.260) or simply because it was more meaningful to the Tibetan readers, especially as it evoked a basic dish of the masses. The same can be said of the Ch. 糜, which is a type of 'thick gruel' known to the Chinese since early times. In his Commentary on the *Li ji* 禮記, the Chinese scholar Kong Yida 孔穎達 (574-648) notes: '糜 *mi* is thick [gruel] and 粥 *zhou* is thin [gruel]' 糜厚而粥薄 (cf. 濃いかゆ 'thick gruel', in DKWJ, s.v.; or simply 粥 'gruel', in HDC, s.v., though the editors quote under 糜粥 the above gloss by Kong Yida). MVyut # 5747 gives *zan dron* as the Tibetan equivalent for *kulmāṣa* (same as in our text) but 温麵 'warm noodles' as the Chinese translation (under the influence of the Tibetan *zan dron*?).

The phrase *odanakummasūpacaya* also occurs in the Pali Canon (DN I 76; MN II 17; etc.; cf. CPD, PD, PTS Concordance, s.v.). Buddhaghosa glosses it as: ***Odana-kummāsūpacayo*** *ti, odanena c'eva kummāsena ca upacito vaḍḍhito* (DN-a I 220). We also find *odana-kulmāṣopacaya* at Mvastu 2.269,15; 277,18 (cf. BHSD, s.v.).

81 Like *parimardana* (see below), *utsadana* has a double meaning: 'anointing' and 'destruction'. The usual form is *utsādana* (cf. CarSam *Sūtrasthāna* 14. 24, where the word is rendered by Sharma as 'anointing'). In the BWDJ, s.vv., the form *utsadana* is given as having the meaning of 'cleaning the body' 浄身, while *utsādana* is explained as 'anointing the body with perfumed oil', both on the basis of the MVyut. In Sakaki's edition of the MVyut, we find, however, only the form *utsādana* (in spite of its Index which registers both forms under the same entry # 6781 [Sakaki's edition misprints as # 6881]). Edgerton, referring to the same entry of the MVyut, conjectures that Minayev's and Mironov's reading *utsadana* is an error for *utsādana* (BHSD, s.v. *utsadana*). A similar emendation is suggested by Schmidt (PW Nachträge, s.v.). The form *utsadana* is, however, attested at the DhSk 37. Dietz, referring to Edgerton's conjecture, notes: '*Die Lesung* utsadana *„Einreiben, Abreiben" ist in allen vier Stellen eindeutig*' (p. 37, n. 87). SWTF, s.v., citing the same locus, adopts the same rendering. MVyut Ishihama and Fukuda ed., entry # 6752 has *utsādana* but also records (*ut*)*sada*(*na*) as a variant reading.

Ch. 覆蔽 'covering' reflects another reading, most likely, **ācchādana*, which is attested in the MVastu (see below). Choi (p. 125, n. 407) surmises the root *chad* for 覆蔽. As discussed below, the compound *utsadanasnapanaparimardanabhedanacchedanavikiraṇadhvaṁsana-dharman* appears to be a development of the Pali *ucchādana-parimaddana-bhedana-viddhaṁsana-dhamma* (*ucchādana* is explained in PW, s.v., as a Prakrit form of *utsādana*; for Buddhaghosa's explanation of *ucchādana*, see note 85 below). The compound is found in the MVastu in forms still close to the Pali version: *ucchādana-parimardana-svapna-bhedana-vikiraṇa-vidhvaṁsana-dharmo* (2.269, 15-16; confirmed by MVastu MS, vol. 1 (palm-leaf) folio 201b4R) and *ācchādana-parimardana-supana-bhedana-vikiraṇa-vidhvaṁsana-dharmo* (2.278, 1; confirmed by MVastu MS, vol. 1 (palm-leaf) folio 205a1R) (*supana* appears to be a BHSD variant for *svapna*, see BHSD, s.v.). It seems that at some stage in the MS (or oral) transmission, *ucchādana* gave birth to two different readings. One is *utsadana*, as reflected by the Skt. original and Tib. translation of the ŚrBh, and another appears to have been **ācchādana*, as suggested by the MVastu and Xuanzang's rendering of the ŚrBh.

82 The Pali stock-phrase cited above does not contain *snapana* or 'bathing'. The MVastu passage quoted above contains *svapna* and *supana* 'sleep'. It is difficult to say whether this is what the Buddhist compilers actually meant (adding thus a further term representative for the care one has to take of the body) or we have to do with a wrong reading for *snapana*. A similar occurrence in the KaPari 152, 2, reads: *ucchada-parimardana-snapana-bhedana-vikiriṇa-vidhvaṁsana-dharma*. There is no way to ascertain with precision which of the two readings, *snapana* or *svapna*, was the original one, but in view of the context of 'ointment' and 'massage', it is more likely that *snapana* was the initial reading and *svapna* represents a later corruption or misunderstanding. Let us also note that MVyut Ishihama and Fukuda ed., entry # 6751 registers both forms of *snāpana* and *snapana*. (For both forms *snapaya-ti* and *snāpaya-ti* in Middle Indic, see Sakamoto-Goto 1993, 279). Another closely related word often used in Classical Sanskrit texts for 'bathing' is *snāna* (see BudCar 11.34, for which see also below; CarSam *Sūtrasthāna* 5.94, in which *snāna* is recommended as purifying, aphrodisiac, life-promoting, eliminating fatigue, etc.).

83 Skt. *parimardana* means 'rubbing down', 'rubbing off', 'massage' (cf. Tib. *mnye ba* and Ch. 按摩) and also 'crushing, wearing out, destroying'. The Pali word *parimaddana* also encompasses both meanings: 'rubbing, kneading, shampooing, massage' as well as 'abrasion' (PED, s.v.). MVyut # 6779 gives the word as part of the compound *parimardana-saṁvāhana* 'rubbing' or 'massage' (*saṁvāhana* occurs at CarSam *Vimānasthāna* 6.16, being translated by Sharma as 'gentle pressing'; *sambāhana* in Pali is also used in conjunction with *parimaddana* in Buddhaghosa's commentary cited in note 85 below). In the CarSam *Chikitsāsthāna* 21.135, we see *parimardana* mentioned as a form of treatment for glandular erysipelas (*granthi visarpa*), which Sharma renders as 'compression'. For 'rubbing over the body', the CarSam *Sūtrasthāna* 5.93 uses *parimārjana*, which is recommended for the elimination of foul smell, drowsiness, itching, etc. Though derived from a different root (*pari*+$\sqrt{}$*mṛd*), *parimardana* appears to be used in a similar sense. Actually, in Buddhaghosa's gloss quoted below (note 85), the famous commentator uses both *parimaddana* 'massage' and *parimajjana* 'rubbing' (though the canonical text which he explains contains only *parimaddana*!).

Let us also note that *ucchādana* and *parimaddana* in their concrete senses of 'ointenment' and 'massage' respectively are seen together or alone in contexts describing activities related to the body hygene (e.g., DN I 7, 19, both words; AN I 132, 16: *ucchādana* only; etc.).

84 For reasons required by the wording of the English sentence, I render *-dharmaṇa(ḥ)* (*in fine compositi*) twice: 'always requiring […]' and '[yet] bound to […]'.

85 The compound *nityotsadanasnapanaparimardanabhedanacchedanavikiraṇadhvaṁsana-*

dharman appears to be a development of the Pali *anicc'-ucchādana-parimaddana-bhedana-viddhaṁsana-dhamma* (see DN I 76, etc.; for other occurrences, see the end of this note). The process appears to have passed through several stages. The earliest one is, most likely, the Pali compound, which Rhys Davids translates as 'its very nature is impermanence, it is subject to erasion, abrasion, dissolution, and disintegration' (*Dialogues of the Buddha*, vol. 1, p. 87). He further explains the expression as follows: 'The words for erasion, abrasion, are cunningly chosen (*ucchādana, parimaddana*). They are also familiar technical terms to the Indian shampooer, and so used above (p. 7, § 16 of the text) [referring to the *Brahmajālasutta*—DN I 7]. The double meaning must have been clear to the Indian hearer, and the words are, therefore, really untranslatable' (ibid., n. 1). Referring to this note, Edgerton remarks: 'the true interpretation was given by Rhys Davids, [...] *shampooing and rubbing down* (so Skt.), but with double entente (not recognised in Pali comm[entarie]s' (BHSD, s.v. *ucchādana*).

It seems that in a second stage this dual semantic features, which formed the basis of the paranomasia, were felt necessary to be brought from the deep structure to the surface structure. This created compounds like *ucchādana-parimardana-svapna*[/*supana*]-*bhedana-vikiriṇa-vidhvaṁsana-dharma* in the Mvastu and *ucchada-parimardana-snapana-bhedana-vikiriṇa-vidhvaṁsana-dharma* in the KaPari (see above). In these, the first part of the compound contains terms explicitly associated with activities meant to keep a hygienic and aesthetic appearance of the body (terms probably no longer construed with their formal double meaning), while its second half consists of words stressing the inherent ephemeral nature of the body in spite of all these efforts.

This understanding is clearly reflected in Buddhaghosa's gloss on the phrase (DN-a I PTS ed., p. 220; I have also collated the PTS text with the Chaṭṭha Saṅgāyana ed., *Sīlakkhandhavaggaṭṭhakathā*, § 234): ***Anicc-uddhāna-parimaddana-bhedana-viddhaṁsana-dhammo ti.*** *Hutvā abhāvaṭṭhena anicca-dhammo, duggandha-vighātatthāya tanu-vilepanena ucchādana-dhammo, aṅga-paccaṅgābādha*[I follow Chaṭṭha Saṅgāyana ed.; PTS ed. reads: °*bādhana*]-*vinodanatthāya khuddaka-sambāhanena parimaddana-dhammo, dahara-kāle vā ūrūsu* [I follow Chaṭṭha Saṅgāyana ed.; PTS ed. reads: *dahara-kāle urūsu*] *sayāpetvā gabbhāvāsena dussanṭhitānaṁ tesaṁ tesaṁ aṅgānaṁ sanṭhāna-sampādanatthaṁ añchana*[I follow Chaṭṭha Saṅgāyana ed.; PTS ed. reads: °*añjana*]-*pīḷanādi-vasena parimajjana-dhammo, evaṁ pariharito* [I follow Chaṭṭha Saṅgāyana ed.; PTS ed. reads: °*pariharato*] *pi ca bhedana-viddhaṁsana-dhammo, bhijjati c'eva vikirati ca evaṁ-sabhāvo ti attho.* '**Being of the nature of impermanent, ointment, massage, breaking, and destruction:** Because it exists no [more] after having [once] existed, it [is said to have an] impermanent nature. Because of [the usage of] body ointment for the elimination of bad smell, it [is said to] require ointment. Because of soft rubbing for the alleviation of discomfort in the limbs, great and small, it [is said to] require massage. Or it [is said to] require rubbing because during infancy, [one's body] is made to lie on [one's mother's?] thighs [/lap] and is pulled, pressed, and so on in order to bring in [good] shape the various parts [of the body] which have [assumed] a bad shape due the position [of the foetus] in the womb. In spite of being thus taken care of, the nature [of the body] is to break and be destroyed. And indeed it splits and falls to pieces. The meaning [of the phrase] is [to show] that it [i.e., the body] has such an essence.' (Notes: (1) *khuddaka-sambāhanena* 'moderate rubbing', *khuddaka* usually means 'small' but here it must refer to a 'small' degree of *sambāhana*. (2) If the correct reading is *urūsu* as in the PTS ed. instead of *ūrūsu*, then the meaning is: 'on the soil', not 'thighs [/lap]'. (3) *gabbhāvāsena* 'due to its position in the womb' literally means 'due to its having dwelt in the womb'. (4) I render *añchana* as 'pulled'; it must come from *añchati* 'to pull, to drag'. (5) I translate *pīḷana* as 'pressed'; the word usually has the sense of 'oppression', etc., but here it seems to refer to the mechanical act of pressing; cf. Skt. *pīḍana*.)

Our passage in the ŚrBh appears to be the further stage in the history of the compound (with the Ch. reading 覆蔽 = **ācchādana* as a sub-line of development). Its understanding was probably the same as Buddhaghosa, but *anicca/anitya* appears to have been felt as out of place in the first part of the compound being replaced with *nitya*. This was most likely construed as 'always requiring anointment, etc.', a meaning which the Chinese rendering 常須 actually makes explicit.

Finally, let us remark most of the whole passage starting with *rūpiṇaḥ* represents a development of a classical description of the body in the Pali Canon: *ayaṁ kho me kāyo rūpī cātu-mahā-bhūtiko mātā-pettika-sambhavo odana-kummas'-upacayo anicc'-ucchādana-parimaddana-bhedana-viddhaṁsana-dhammo* (DN I 76; cf. also MN I 144, 500; MN II 17; SN IV 83, 194, 292 [all these occurrences in SN IV do not contain *rūpī*]; SN V 369-370; AN IV 386 [this occurrence in AN IV does not contain *rūpī*]).

86 Skt. *nānyatra* means 'rather' or 'not other[wise] but'. Cf. SWFT, fascicle 2, p. 89, s.v. *anyatra* # 4: '*(nach einer Negation:) vielmehr, sondern*'.

87 The doctrinal position underpinning this passage appears to be the denial of pleasure as an independent category. This idea seems to have been expounded by the Dārṣṭāntikas and /or Sautrāntikas and is also found it in the BudCar and the SauNan (see Honjō 1987, 392-394; Yamabe 2003, 234-237) as well as in the *Zuochan sanmei jing* 坐禪三昧經, a meditation anthology translated and compiled by Kumārajīva (see Yamabe 2003, 237-238). Our ŚrBh passage does not contain an outright denial of the existence of pleasant feelings (*sukhavedanā*), but it clearly exhorts the ascetic to regard sensual pleasures only as a remedy for suffering (*duḥkhapratīkāra*). This view is not developed into a clearly articulated philosophical discussion (like, for instance, at AKBh 330, 9ff.), and we cannot know with accuracy the doctrinal stance of the authors on this issue. However, the underlying conception and many of the images found at BudCar, Canto 11, ver. 36-39, are so similar that we might take the latter stanzas as parallels to our ŚrBh passage. It is hard to determine whether the authors of the ŚrBh were directly inspired from Aśvaghoṣa's masterpiece or they drew on a common literary and doctrinal heritage, but the similarity of ideas and imagery is undeniable.

Kāmās tu bhogā iti yan matiḥ syād bhogā na kecit parigaṇyamānāḥ |
Vastrādayo dravyaguṇā hi loke duḥkhapratīkāra iti pradhāryāḥ || 36 ||
Iṣṭaṁ hi tarṣapraśamāya toyaṁ kṣunnāśahetor aśanaṁ tathaiva |
Vātātapāmbvāvaraṇāya veśma kaupīnaśītāvaraṇāya vāsaḥ || 37 ||
Nidrāvighātāya tathaiva śayyā yānaṁ tathādhvaśramanāśanāya |
Tathāsanaṁ sthānavinodanāya snānaṁ mṛjārogyabalāśrayāya || 38 ||
Duḥkhapratīkāranimittabhūtās tasmāt prajānāṁ viṣayā na bhogāḥ |
Aśnāmi bhogān iti ko 'bhyupeyāt prājñaḥ pratīkāravidhau pravṛttaḥ || 39 ||

(36) 'If [you] think that the objects of desire are enjoyable, [you should understand that] none of these [objects of desire] is considered to be enjoyable.
For in [this] world, things and qualities, such as clothes [and warmth] should be considered to be the remedy for pain.

(37) For water is desired for allaying thirst; food similarly for destroying hunger,
A house for protection from wind, sun, and rain, and clothing for covering the privy parts or against cold.

(38) Similarly, a bed is for riddance of drowsiness; thus, too, a carriage for avoidance of road-fatigue;
So, too, a seat for relief from standing, and bathing as a means of cleanliness, health, and strength.

(39) Therefore, people's [sense-]objects are the means of the remedy for pain and are not

enjoyable things.
What wise man applying the remedy [for pain] would think that he is enjoying something enjoyable?'

(The rendering of stanzas (37) and (38) follows, with slight punctuation modifications, Johnston tr. pp. 157-158; for the translation of stanzas (36) and (39), I rely on Yamabe 2003, 236; cf. also Hara tr., pp. 225-226).

For similar ideas, see also BudCar 11, 40, 11, 42; SauNan 9, 40; 17, 19 (cf. Yamabe 2002, 235-236).

88 Skt. *āptāgama* 'Trustworthy Tradition [of Buddhist scriptures]'. Ch. 至教 'supreme teaching' appears to construe *āptāgama* as a *karmadhāraya*, and this is how I translate the compound here. Tib. *yid ches pa'i lung* is not very clear in this respect: it can be construed as 'instruction which is [/can be] trusted [/depended upon]' and also as 'instruction of a trustworthy [person]'. The Indian logical tradition, Buddhist and non-Buddhist, tends to understand *āpta* as 'trustworthy person' and usually construes the similar compound *āptavacana* as a *tatpuruṣa*, i.e., 'word(s) of a trustworthy person' (see Nakamura 1983, s.vv. *āpta* and *āptavacana*) (I am grateful to Prof. Junkichi Imanishi who has kindly drawn my attention to the latter reference.)

89 Skt. *jñānadarśana*, translated here 'intuition', literally means 'wisdom and view'. The compound probably represents the nominalisation of the expression *tassa evaṁ jānato evaṁ passato*. This refers to a unique mode of cognition which combines both comprehension and intuition. The word 'insight' can cover both these nuances, but I use it as a rendering for *vipaśyanā*. Let us note that at Vin IV 26, 1, *ñāṇadassana* is identified with the three coginitions (*tisso vijjā*). In the *Sāmaññaphalasutta*, *ñāṇadassana* arises after the attainment of the four *jhāna*s and implies comprehending (*pajānati*) the following truth: *yaṁ kho me kāyo rūpī cātu-mahā-bhūtiko* [...], the formula which represents the canonical base of our ŚrBh passage here (for the whole stock-phrase, see note 85 above).

In its occurrence here in our passage, the *jñānadarśana* represents the perception (*pratyakṣa*), which is one criterion of determining the truth alongside *āptāgama* and *anumāna*.

90 I render rather freely Skt. *ānumāniko* <'>*py eṣa vidhiḥ*, which literally means 'the inferential [type of reasoning] is [of] this [same] sort'.

In its early stages of development, Buddhist logic and epistemology recognised three criteria of validity: scriptural authority, direct perception, and inference. The three criteria in the ŚrBh are discussed in Yaita 1989b; see also Yaita 1989a as well as Yaita 2004 (especially 31-32), the latter analysing the possible influence of these early logical developments upon Dharmakīrti. For a presentation of these logical elements in the history of Indian thougt in general and early Buddhist epistemology (SaṁNirm, YoBh, etc.) in particular, see Kajiyama 1984. Yoshimizu 1996b also contains important remarks on the contribution of the four types of *yukti* to the development of Buddhist logic (see especially pp. 143-153). Cf. also SaṁNirm 156-157 (Lamotte's tr. at pp. 263-264); MadhVibh and MadhVibhṬ (Yamaguchi's tr. at p. 129).

91 Skt. *dharmatā*, rendered here as 'essence', appears to be used here as, more or less, a synonym of *prakṛti* 'nature'. The concept seems to refer to the reality as it is, which should be accepted as such without any further questioning. The term also occurs in passage 3.28.2.1.6. below, where, *faute de mieux*, I render as 'nature'. A few more remarks about its usage in the ŚrBh and early Buddhism are found in note 111 below.

92 In the context of Buddhist praxis, such a long diatribe against sensual pleasures is more than an exercise in doctrinal eloquence. According to Buddhaghosa, a mendicant who enters the first absorption without having completely eliminated his attachment by examining the detriment of the sensual pleasures (*kāmādīnava*) is bound to lose (lit., come out of) this absorption soon (*khippam eva nikkhamati*) (Vism 122, § 124).

93 There is a parallel passage in the AbhSamBh (Tatia ed. 80, 4-6; also Griffiths 1983, 429):

yena samāhitabhūmikena manaskāreṇa kāmeṣv ādīnavādidarśanenaudārikalakṣaṇaṁ pratisaṁvedayate, tadabhāvāc ca prathāmadhyāne śāntalakṣaṇaṁ, ayam ucyate lakṣaṇa-pratisaṁvedī [Tatia: *lakṣaṇapratisaṁvedīyaṁ*; I follow here Gokhale's reading in his edition of the AbhSam; so Griffiths, too] *manaskāraḥ. sa ca śrutacintāvyavakīrṇo veditavyaḥ.*

94 Shukla suggests the emendation of the MS *paryeṣṭa* to *paryeṣya*, which is semantically possible. In this case, one would have to construe *sa evaṁ kāmān parijñāya prathamaṁ dhyānaṁ yathāvat paryeṣyaudārikaśāntalakṣaṇena* as: 'having thus ascertained the sensual pleasures, having properly examined the first absorption by means of the coarse and serene characteristic [respectively]'. I prefer, however, to emend with Choi to *prathamaṁ <ca?> dhyānaṁ* and leave the MS reading *paryeṣṭa* as such. As also argued by Choi (see p. 127-8, n. 453; p. 171, n. 252) on the basis of a parallel passage in the *Xianyang lun* which contains 及 (T31.515a8), *prathamaṁ <ca?> dhyānaṁ* makes a much better reading. Besides, the Ch. rendering of our passage also seems to support such a reading (see below). Another possibility would be to construe *yathāvatparyeṣṭaudārikaśāntalakṣaṇena* with *adhimucyate*, i.e. 'becomes convinced by means of the coarse and serene characteristic properly examined' (as implied by the Tibetan rendering), but this leads to some doctrinal difficulties which are aptly analysed by Choi in the latter part of n. 435 (p. 128).

The Tibetan translation of this passage apparently contains a few corruptions which have been transmitted in all Canons (see notes 129, 131, 134, and 135 to the Tib. ed.). Its original form can only be conjectured, but even this may have been based on a different (corrupt?) MS reading or may have partially mis-construed the Sanskrit text (?). In my emendation, the Tib. sentence reads: 'After having thus ascertained the sensual pleasures, he becomes convinced of the examined characteristic of coarseness and serenity with regard to the first of absorption as it really is, exclusively in the form of meditative cultivation, having transcended the [levels of] of listening and reflection'. If we do not emend the sentence, the rendering is: 'After having thus ascertained the sensual pleasures, he becomes convinced of the examined characteristic of coarse serenity [...]'. Or one might interpret *bsam gtan dang po la yongs su tshol ba dang* | as an independent phrase, in which case the rendering would be: 'After having thus ascertained the sensual pleasures, he examines the first trance and, becomes convinced of [its] characteristic of coarse serenity [...]'. Such a reading would presuppose *paryeṣya* (as in Shukla's emendation) rather than *paryeṣṭa*, but I doubt whether such a reading of *dang* is possible here. No matter how we constue the sentence, two things are clear: (1) *ji lta ba bzhin gyis* = *yathāvat*, which in our Skt. original precedes *paryeṣṭa*, is constured in Tib. with *adhimucyate*; and (2) *paryeṣṭaudārika-śāntalakṣaṇena* is taken to refer only to the *prathamaṁ dhyānam*. If this reflects the Skt. MS used by the Tibetan translators, then this probably read *prathamaṁ dhyānam*, not *prathamaṁ <ca> dhyānam* (as conjectured by Choi and me). Thus, the Tibetan team was forced to interpret *audārikaśāntalakṣaṇa* as describing the content of the first absorption. This must have led to the rendering *rags pa dang* | *zhi ba'i* (as I conjecture) (or the strange: *rags pa'i zhi ba'i mtshan nyid*, as in the Tib. original(?)). Once again, if a reading like this goes back to the original text of the Tibetan rendering, then we could surmise that the Tibetan translators may have taken it as referring to the relative serenity of the first *dhyāna* when compared to the higher meditative levels.

The Ch. is much clearer: 彼既如是如理尋思，了知諸欲是其麁相，知初靜慮是其靜相。 'Having thus already properly examined, he realises that sensual desires represent the coarse aspect and understands that the first absorption represent the serene aspect' (my rendering is slightly different from Choi's interpretation—see n. 435, p. 127). Xuanzang's translation appears to presuppose an original containing *ca* (i.e., *prathamaṁ <ca> dhyānaṁ*). Unlike the Tib., Xuanzang undoubtedly construes *audārikaśāntalakṣaṇena* with the first part of the sentence. He actually renders *yathāvatparyeṣṭa°* as the first clause of the sentence, which consitutes, to be

sure, the logical sequence of the pshychological process described here (first examining and then realising). Xuanzang takes both *kamān* and *prathamaṁ dhyānaṁ* as direct objects of *parijñāya* and correctly matches the *audārika*[*lakṣaṇa*] with the former and the *śāntalakṣaṇa* with the latter. He expresses this in two separate clauses each with its own verb: 了知 and 知 respectively. This wording does not necessarily presuppose a different Skt. original. Xuanzang probably rendered the same Skt. *parijñāya* with two distinct (albeit semantically similar) verbs for the sake of clarity (as well as elegant variation?). Although showing the trace of some editorial clarfications, the Chinese translation (as well as the parallel passage in the *Xianyang lun*) appears to be the most reliable version.

95 The parallel passage in the AbhSamBh (see below) makes it clear to what exactly this characteristic or image which represents the meditative object (*tannimittālambanām*) refers. AbhSamBh reads: *tadaudārikaśāntalakṣaṇanimittālaṁbanāṁ* 'having the image of the coarse [characteristic and the] serene characteristic [of the respective sphere (*dhātu*)] as meditative object'.

Ch. reads 所緣相, which suggests *ālambanimitta* rather than *nimittālambana* (see note 73 to Ch. ed.). *Ālambanimitta* is a technical term quite frequent in the YoBh (see note 73 to Ch. ed.). In the ŚrBh, the most detailed discussion is found at Sh 391, 18 – 392, 16.

96 Skt. *punaḥ punaḥ* ('repeatedly' or 'again and again') determining *adhimucyate* clearly indicates the dynamic aspect of the psychological process described by this verb. This contemplation appears to consist in repeated acts of concentration which are associated with and, at the same time, increase the conviction with regard to the meditative object. Although breaking the principle of one-to-one correspondence between the source-language and the target-language, my rendering of *adhimucyate* (as 'he repeatedly concentrates on and [consequently] becomes convinced') tries to capture this polysemy.

97 One could also construe Skt. *ādhimokṣiko manaskāraḥ* as 'contemplation characterised by conviction' or 'contemplation born of conviction' (see note 275 to Chapter Six, Part One).

Cf. the parallel passage in the AbhSamBh (Tatia ed. 80, 8-10; Griffiths 1983, 429): *tadūrdhvaṁ śrutaṁ cintāṁ cātikramyaikantena bhāvanākāreṇa tadaudārikaśāntalakṣaṇa-nimittālaṁbanāṁ śamathavipaśyanāṁ bhāvayan punaḥ punar yathāparyeṣitām audārikasāntatām adhimucyate. ity ayam ādhimokṣikaḥ.*

98 Cf. the parallel passage in the AbhSamBh (Tatia ed. 80, 10-11; Griffiths 1983, 431): *tadabhyāsāt tatprathamataḥ prahāṇamārgasahagato manaskāraḥ prāvivekyaḥ.* MS spells without interruption: *prāvivekyastena*°. Tatia has a comma after *prāvivekyaḥ*. This must have been somehow misleading for Griffiths who wrongly regards the following *tenādhimātrakleśaprakāraprahāṇāt tatpakṣadauṣṭhulyāpagamāc ca* | as part of this passage (see also his English translation, p. 430). Apart from our ŚrBh passage, the fact that in almost all cases (the only exception is the first one), the name of the respective *manaskāra* comes last also supports my interpretation.

99 A literal rendering of the Skt. *tadūrdhvaṁ prahāṇārāmo bhavati, vivekārāmaḥ* would be 'beyond this [point], [he] becomes one who rejoices at abandonment, one who rejoices at separation'.

100 Tib. translation is explicit: *rab tu dben pa las skyes pa'i dga' ba dang* | *bde ba chung ngu* 'small [degree of] gladness and happiness born of separation'.

101 In the absence of more details in our text, it is not easy to understand with precision how this sentence connects with the previous one and what exactly the mental states depicted here refer to. I surmise that *ārāma* is finding pleasure in the very act of abandoning defilements and *prītisukha* describes the joy and well-being (still limited, though) resulting from the detachment which the ascetic has reached.

102 'Torpor, drowsiness, and agitation' are well-known defilements, often appearing as

members of the so-called 'five hindrances' (Skt., *pañca nīvaraṇāni* ; Pali, *pañca nīvaraṇā*). The classical list includes: lust [lit., desire for sensual pleasures] (*kāmacchanda*), malice (*vyāpāda*), torpor and drowsiness (*styānamiddha*; *thīnamiddha*) (counted as one member; see below), agitation and remorse [/worry] (*auddhatyakaukṛtya*; *uddhaccakukkucca*) (also regarded as forming one member; see below), and doubt (*vicikitsā*; *vicikicchā*). The reason why torpor and drowsiness as well as agitation and remorse are classed together is set forth at AK V 59b-c: *ekavipakṣāhārakṛtyataḥ* | *dvyekatā* (I follow Śāstrī ed., p. 852, 3-4) '[These] two [represent] one because of having the same antidote, source, [and] effect'. (I translate Skt. *āhāra* as 'source'; it literally means 'food' and refers to the basis on which these mental defilements depend for their production and growth.)

The five hindrances are well-known from canonical sources, e.g., DN II 300-301 (in the *Mahāsatipaṭṭhānasuttanta*; the *pañca nīvaraṇāni* are here eliminated as part of the application of mindfulness on mental factors (*dhammā*)); AN I 92-93 (the elimination of the five hindrances is a preliminary step to the attainment of the four absorptions; SN V 105-106; AN I 272-273 (both occurrences with formulas of abandonment different from the four applications of mindfulness); AN IV 457-8 (where the antidote of the five hindrances is, once again, the practice of the four applications of mindfulness (*cattāro satipaṭṭhānā*); Vibh 199 (similarly, as part of the application of mindfulness on mental factors (*dhammā*)), etc. For an outstanding analysis of the historical development of the four application of mindfulness, see Schmithausen 1976a. (A different view and criticism of this study is put forward in Bronkhorst 1985, 310-314. Though Bronkhorst's article makes some valuable contributions on the whole, I do not find his arguments concerning this particular point very convincing. This, however, cannot be entered into detail here.) Definitions and ample discussions of the five hindrances are found at Vibh 253-256, Vibh-a 269-275, **Abhidharmasaṅgītiparyāyapādaśāstra* 阿毘達磨集異門足論 T26.416a29-b-28; AKBh 318-319; etc. For Pali sources, see also Gunaratana 1985, 29-48. In the YoBh, the five hindrances are defined at SamBh 90-95. We also find references to the five hindrances in other parts of the ŚrBh (e.g., ŚrBh-Gr 20, 15-19).

The elimination of the five hindrances is essential for entering and dwelling in the *dhyāna*s. The classical description of the first absorption depicts the ascetic as being 'indeed aloof from sensual pleasures, aloof from unwholesome factors' *vivicc'eva kāmehi vivicca akusalehi dhammehi* (e.g., DN I 73, MN I 89, 33; Vibh 245; also quoted at Vism 112; etc.). The Vibh (256), after defining the sensual pleasures (see n. 35 above), identifies the 'unwholesome factors' with the five hindrances (*kāmacchando vyāpādo thīnamiddhaṁ uddhaccakukkuccaṁ vicikicchā: ime vuccanti akusalā dhammā*). We also see the similar expression *viviktaṁ kāmaiḥ viviktaṁ pāpakair akuśalair dharmaiḥ* at ArthVin 17, 3, which is glossed at ArthVinNib 179-180. Here 'separation' (*viveka*) is explained as 'the cessation of the five hindrances' (*pañcanivaraṇavyupaśamaḥ*) (ArthVinNib 170, 2). More on the first absorption will be said below.

103 On the contemplation conducive to cheering up (*prasadanīyo manaskāraḥ*), see ŚrBh-Gr (18) 10, 17-12, 1. The danger of depression and sluggishness during meditation and the subsequent need to cheer up or encourage the practitioner is a topic known from other sources, too. Buddhaghosa, for example, gives details about how the meditator gladdens his mind (*cittaṁ sampahaṁseti*) when it becomes dull (*nirassādaṁ cittaṁ hoti*) (Vism 109, § 63).

104 See also the description of the contemplation comprising delight on the supramundane path (ŚrBh Sh 506, 8-10). Cf. also the phrase *saṁvejanīyeṣu dharmeṣu saṁvegaḥ* at ŚrBh-Gr (18) 14, 3-4.

The semantic sphere of *saṁ*-$\sqrt{}$*vij* and its cognates is much broader. The basic sense of the verb is that of 'to tremble or start with fear' (MW, s.v.). The noun *saṁvega* means 'violent

agitation, excitement, flurry' (ibid.). In his article on *saṁvega*, Coomaraswamy (1977, 182) sums up the meanings of the term as 'a state of shock, agitation, fear, awe, wonder, or delight induced by some physically or mentally poignant experience'. Coomaraswamy is especially interested in the aesthetic connotations which the word has in certain contexts, but his examination of its usage in Pali sources is a very helpful overview of the entire semantic sphere of *saṁvega*. (I am indebted to Dr Hartmut Buescher who has kindly drawn my attention to this article.) In the ŚrBh, the semantic emphasis seems to be mainly on intense fear or dislike towards certain negative mental states.

105 Skt. *ratisaṁgrāhako manaskāraḥ* could also be construed as the 'contemplation imparting delight'. The overall psychological function of the contemplation comprising [/imparting] delight is to offer a counterbalance to the 'gloomy mood', so to speak, probably generated by continuously loathing the sensual pleasures (which might develop into a depressive state?). It is easy to imagine that, though increasingly convinced of the utterly pernicious nature of *kāma*, the ascetic may become dispirited in the process. This creates the need for cheering him or her up by emphasising the delightful state (still *parītta* 'limited', though!) of the serene detachment, without, however, loosing sight of the doctrinally paramount aim of giving up whatever pertains to the realm of sensual desires. More specifically, in terms of Buddhist psychological categories, the 'cheering up contemplation' helps removing *styāna* 'torpor' and *middha* 'drowsiness', while the 'loathing contemplation' eliminates *auddhatya* 'agitation', or, as rendered by Choi, 'euphoria' (2001, p. 130).

The necessity of both 'cheering up' and 'loathing' is quite obvious, but the latter aspect does not fit very well into the name of this spiritual exercise, i.e., 'contemplation comprising *delight*'. Actually, as remarked by Choi (2001, n. 454, pp. 129-130), this appears to be the reason for which the AbhSamBh and the *Xianyang lun* omitted *saṁvejanīyena manaskāreṇa saṁvejayati*. By doing this, they created, however, an imbalance since *auddhatya* is left 'up in the air' (Choi 2001, 130).

106 Cf. the parallel passage in the AbhSamBh (Tatia ed. 80, 11-14; Griffiths 1983, 431): *tenādhimātrakleśaprakāraprahāṇāt tatpakṣadauṣṭhulyāpagamāc ca* [Tatia and Griffiths have *daṇḍa* here, but this should be deleted; note that the MS does not contain it either] *sa yogī tadurdhvaṁ pra[hā]ṇārāmo bhavati prahāṇe 'anuśaṁsadarśī parīttapravivekaprītisukha-saṁspṛṣṭaḥ kālena kālaṁ prasadanīyena manaskāreṇa saṁpraharṣayati yāvad eva styāna-middhauddhatyopaśamāya | ayaṁ ratisaṁgrāhakaḥ |*.

107 Skt. *paryavasthāna* is aptly rendered by Edgerton as '(state of) possession (by vice or depravity [...])' (BHSD, s.v.) (cf. the similar meaning of Pali *pariyuṭṭhāna* 'state of being possessed (or hindered) by', PED, s.v.). The word can also be rendered as '[state of] being enwrapped [/ensnared]', as actually suggested by its Tibetan and Chinese equivalents. Obviously, *paryavasthāna* is a noun, but the wording of my English translation above has obliged me to render the word as a verb. For the syntactic structure of the sentence, see note 118 below.

108 Literally, the sentence runs as follows: 'For one thus delighting in [...], the state of being possessed by defilements [...] does not occur [/fully manifest itself] (*samudācarati*), whether he wanders about or dwells [in some place]'.

109 Skt. *kāmachanda*, rendered here as 'lust', can be interpreted as a *tatpuruṣa* or a *karmadhāraya* (cf. PD, s.v. *kāmacchanda*, which contains both 'desire that is appetite' and 'appetite for sensual pleasures'). Dhs-a 370, 16-18, suggests a *karmadhāraya* understanding: ***kāmacchando*** *ti kāmasaṅkhāto chando na kattukamyatācchando na dhammachando* '***kāmacchanda*** is desire [/wish] in the sense of sensual pleasures, not desire [/willingness] to do something, not [wholesome] desire [/aspiration for] Dhamma'.

110 I understand Skt. *kāmeṣu* as 'objects of sensual pleasures', being almost synonymous here with *kāmaguṇa* which in Pali and Buddhist Sanskrit often has the sense of 'the objects of the

five senses' (BHSD, s.v.; cf. also PD, s.v.; PTS Concordance, vol. 2, p. 39; etc). A similar phrase occurs at D II 51, 18-19: *kāmesu kāmmacchandaṁ virājetvā* 'having cast aside the lust for [the objects of] the sensual pleasures'.

111 The exact interpretation of the sentence is not easy, being largely determined by how we regard the negation 未 transmitted by the Ch. translation. Together with Choi, I conjecture that the extant Skt. and Tib. are corrupt and, accordingly, adopt the Ch. 未 = *na* as the most natural way of reading the sentence. The problem is discussed by Choi (2001) in a detailed and brilliantly argued note to his edition and translation of the *Xianyang lun* (n. 469, pp. 131-132). In what follows, I shall first summarise his main points and then make a few additional remarks.

Choi shows that the Skt. *saṁskārābhinigṛhītaṁ me cittaṁ vārivad* echoes the well-attested Pali phrase *sasaṅkhāraniggayhavāritavato* and *vārivad dhṛtaṁ* may be somehow connected with *(sabba)vārīdhuto*. The Skt. and Tib. versions of the ŚrBh as well as the corresponding passage in the *Xianyang lun* contain no negation of *dharmatābhinigṛhīta* but, apart from 未 in the Ch. translation of the ŚrBh, a similar passage in the SamBh reads: *na dharmatābhinigṛhītaḥ*. (For the latter, see also Delhey ed., 166 and 247, with respective notes).

I surmise that *vārivad* represents a wrong Sanskritisation (probably coming from a misunderstanding) of *vāritavata* (or *vārivad dhṛtam* < *vārīdhuta*?). *Vāri* in the Pali phrase *vāritavata* has nothing to do with 'water'. The commentarial tradition as well as modern scholarship understands the compound as 'having the habit (*vata*) of restraint (*vārita*)'. This is how Buddhaghosa glosses upon the compound in all its occurrences (DN-a III 1060 *ad* DN III 279; SN-a I 80 *ad* SN I 28; AN-a II 363 *ad* AN I 254; AN-a III 231-232 *ad* AN III 24; AN IV 199 *ad* AN IV 428), and no allusion is made to 'water'. Actually, as pointed out by Norman (1992, 167-169), even *vāri* in *vārīdhuta* appears to mean 'restraint', not 'water' (though the latter is the only registered meaning in Pali lexicography, see *Abhidhānappadīpikā*, s.v. p. 94 (rendered into Skt. as *vāri* and into Hindi as *jal* 'water'); PED, s.v.; Mizuno 1989, s.v.; and Kumoi 1997, s.v.).

The Pali phrase *sasaṅkhāraniggayha vāritavata* (for which the MS tradition witnesses many *variae lectiones*) is usually negated (*na* °), and in this negative form, it describes a high meditative attainment in which the ascetic (or, at SN I 28, Gotama Buddha himself) requires no conscious effort to maintain his contemplation (*samādhi*) but has reached the a habitual state of spontaneous restraint. It can be translated as 'not being controlled (*niggayha*) by conscious effort (*sasaṅkhāra*) [but] having the habit of [spontaneous] restraint', which is also how Buddhaghosa explains the compound. (For this meaning of *sasaṅkhāra*, see also Dhs 146 as well as Dhs tr. p. 34 and n. 1.) The meaning is similarly explained at SamBh, 166, 14-15: *praṇidhānasahagatayā cetanayā bahirdhā cittaṁ nigṛhya tasmin samādhau samavadadhāti* 'Having held back his mind from outside [objects] by volition accompanied by exertion, [the ascetic] keeps [his mind] concentrated in this meditation.'

It seems that at a later date (probably in the process of recasting the Canon into various vernaculars, Buddhist Sanskrit or classical Sanskrit), though the general meaning of the phrase was understood, *vāri* was construed as 'water' and, in order to explain its presence, a simile was devised (or borrowed from other sources?): 'as water' (*vārivad*) is contained by a dam, so is mind controlled by a conscious effort. The image of the dam containing the flow of water is a frequent simile in Buddhist literature. It usually stands for the moral precepts or spiritual cultivation which help the mendicant control his or her mind. Here are some occurrences of the simile in the Chinese Canon ('dam' is usually rendered as 堤 or 堤塘): T1.921b15; T4.158c18; T4.159a8; T12.400c19 and 22; T12.641b11 and 14; T12.1111c29; T23.565a3; T24.946b24 and c28; T27.541b21 and c4; T31.5c4; T32.395c25, 396c3; T34.499b15; T37.442b4-5; etc. (the underlined occurrences are the most relevant).

It is seems to me almost certain that *vārivad* in our passage in the ŚrBh presupposes a similar image. As for water itself, out of its rich metaphorical imagery in the Canon, we may note here one simile which occurs in Ji's 基 Commentary on the YoBh: 六處如泉，煩惱如水。(T43.101a23-24 *ad Śarīrārthagāthā* T30.575b-c) 'The six sense-fields are like a spring, defilements are like water'. It is true that here defilements in general are compared to water, but our ŚrBh passage here may be said to represent a particular case of a more general image: the mind still attached to sensual pleasures is like water which is restrained by spiritual cultivation acting as a dam. The phrase *vārivad dhṛta* is also found at SamBh 166, 11 and 17. Here the image is explained: *yathā bahirdhā prasaraṁ na dadāti, evaṁ vārivad dhṛto bhavati* (166, 16-17) 'It is contained like water in such a way that one does not give it [a chance] to flow out'.

It cannot be completely ruled out that things happened in the reverse historical order: the oldest textual layer made use of the water simile (which survived in the ŚrBh!) and this was later misunderstood by the compilers of the extant Pali *sutta*s as well as their subsequent commentators who wrongly emended **vārivad* into *vāritavata*. I believe, however, that the former hypothesis set forth above is more plausible.

As for *na dharmatābhinigṛhītaḥ*, it can be interpreted in two ways (which actually do not exclude each other). One is to construe it as 'restrained through [the full realisation of] the nature [of sensual pleasures]'. I have not been able to find parallels to our passage in early scriptural texts, but as already mentioned, the phrase is found at SamBh 166, 17-167, 2, which suggests such an interpretation: *kathaṁ dharmatābhinigṛhīto bhavati? adhastād audārika-dharmatā dṛṣṭā bhavaty upāriṣṭāc chāntadharmatā. śāntaḥ praṇītaḥ pratiprasrabdho labdhamārgaś* [to be emended to: *pratiprasrabdhalabdhamārgaḥ*?—see SamBh, p. 167, n. 548] *cetaso ekotībhāvādhigato yathāryaḥ pañcajñānikaḥ samādhiḥ*. 'How does [the ascetic] become restrained by nature? The coarse nature below is [fully] realised, [and so is] the serene nature above. [This concentration] is serene, excellent, has attained the path of calm [and] has reached the singleness of mind, like the noble concentration equipped with five cognitions.' (On the path of calm, see *pratiprasrabdhalabdhamārga* at SamBh 152, 2, as well as Ch. translation here: 得安隱道 (T30.342a20); on the noble concentration equipped with five cognitions, see SamBh 151, 9 -152, 7).

The second alternative of construing *na dharmatābhinigṛhītaḥ* is to see here the postulation of a state in which sponataneous restraint ('by nature') becomes possible. The ŚrBh actually distinguishes between 'contemplation whose flow [requires] force [or: flowing [only] by force]' (*balavāhano manaskāraḥ*) (ŚrBh-Gr (18), 8) and 'contemplation whose flow [does] not [require] effort [lit., bending] [or: flowing without effort/spontaneously]' (*anābhogavāhano manaskāraḥ*) (ŚrBh-Gr (18), 10) (Cf. also Bhikkhu Bodhi S. Mawatha's interpretation presented in Choi 2001, p. 132, n. 469). Without any further textual testimony, nothing precise can be said about how this state of 'nature' or 'naturalness' (*dharmatā*) was understood by the authors of our text, but I am rather sceptical about seeing here profound metaphysical senses in a full-fledged Mahāyāna vein. As far as I can see, *dharmatā* in the ŚrBh (see also 3.28.2.1.2.7. above) appears to mean 'nature of things', 'the way things are', 'reality of phenomena or mental factors', etc. In this sense, it has canonical precedents; for example, *dhammatā* occurring at DN II 12, ff., appears to mean, as also remarked by T. W. Rhys Davids (DN tr. II p. 8, n. 3), 'nature' or 'order of things'. Cf. also Buddhaghosa who glosses upon this occurrence as *ayaṁ sabhāvo ayaṁ niyamo ti vuttaṁ hoti* (DN-a II 432, 2).

112 Cf. the parallel passage in the AbhSamBh (Tatia ed. 80, 14-17; Griffiths 1983, 431): *tasyaivaṁ samyakprayuktasya kuśalapakṣaprayogopastabdhatvāt kāmāvacarakleśa-paryevasthānāsamudācāre sati tatprahīṇāprahīṇātāvagamārthaṁ tadutpattyanukūlaśubha-nimittamanaskāreṇa pratyavekṣaṇaṁ mīmāṁsāmanaskāraḥ* |.

[113] At ŚrBh-Gr (1.8) 12, 2-4, we read that the role of the examining contemplation (*pratyavekṣaṇīyo manaskāraḥ*), actually equated with the investigating contemplation (*mīmāṁsāmanaskāra*), is to examine the defilements abandoned and not yet abandoned (*prahīṇāprahīṇatāṁ kleśānāṁ pratyavekṣate*). One would expect this parallel phrase to occur in the *mīmāṁsāmanaskāra* passage above (which is actually the case in the description of the investigating contemplation on the supramundane path, ŚrBh Sh 506, 6-7), but I do not think that this raises special problems. After all, in spite of the specific labels and peculiarities of these contemplations, we have to deal with a continous meditative process, and certain patterns, like the examination of the defilements which have been abandoned and those which have not been abandoned yet, are bound to be seen at different moments and levels along the path.

[114] I construe Skt. *samudghāta* as 'complete eradictation', the nuance of completeness being reinforced by *sam-*. For *samudghāta*, see BHSD, s.v. *samudghāta* as well as *samudghāṭa*. Cf. also Pali *samugghāta*. Let us also note that I render *na* [...] *bhavati* in a rather free manner as 'does not ammount'.

[115] The idea that a certain preliminary practice is necessary in order to attain an upper meditative level is, most probably, very old (e.g., the elimination of the sensual pleasures and five hindrances before reaching the first *dhyāna/jhāna*—see above). The codification of the preliminary stage as a preparatory path or path of preparatory training (*prayogamārga*) appears, however, to be an Abhidharmic development. In the *Abhidharmamahāvibhāṣabhāṣya*, we are told: 彼爲離初靜慮染，依初靜慮，起加行道。(T27.83b14) 'In order to depart from the defilement of the first absorption, he generates the preparatory path [for the second absoprtion] relying upon the first absortion'. The text apparently refers here to ordinary persons 諸異生 (**pṛthagjana*) who have attained detachment from sensual pleasures 離欲染 (**kāmebhyo viraktāḥ*) (see (T27.83b13).

[116] The word *niṣṭhā* for the 'culmination' of spiritual practice is also seen in the Hindu tradition. *Niṣṭhā jñānasya* or the 'culmination of wisdom' appears in the *Bhagavadgītā*, Chapter XVIII, stanza 50. On its basis, Śaṅkara coined one of the key-terms of his philosophy: *jñānaniṣṭhā*, which denotes the culmination of *jñānayoga* (see Bader 1990, 62-64). 'By way of the culmination of wisdom', says Śaṅkara, 'he [i.e., the ascetic] attains Brahman, the Supreme Self' (*jñānaniṣṭhārūpeṇa Brahmaparamātmānam āpnoti*) (*Śāṅkarabhāṣya* 279, 19-20). In his gloss on the word, Śaṅkara defines it as: ***niṣṭhā*** *paryavasānaṁ parisamāptir ity etat* (*Śāṅkarabhāṣya* 279, 23-24) '**culmination** means 'end' [or] 'completion'. (Interesting to note that our passage in the ŚrBh also uses the term *paryavasāna* in *dhyānaprayogamārga-paryavasānagataḥ*.) And 'wisdom' is identified with wisdom of Brahman (*brahmajñāna*) (*Śāṅkarabhāṣya* 279, 24). (See also Śaṅkara's commentary *ad Bhagavadgītā*, Chapter XVIII, stanza 55.) In the *Muṇḍaka Upaniṣadbhāṣya* (1.2.12.), Śaṅkara also uses the expression *brahmaniṣṭha* as a *bahuvrīhi* compound for someone who is 'grounded on [or: has attained completion/perfection in] the absolute non-dual Brahman (*kevale 'dvaye brahmaṇi niṣṭhā*), where *niṣṭhā* is probably employed in both senses hinted at above or 'absorbed in', as construed by Bader (1990, p. 62, n. 42).

[117] Cf. the parallel passage in the AbhSamBh (Tatia ed. 80, 17-19; Griffiths 1983, 433): *tasyaivaṁ mīmāṁsāpratipakṣaṁ bhāvayataḥ tāvatkālikayogena sarvakāmāvacara-kleśavisaṁyogāya prathamadhyānaprayogaparyavasānagataḥ pratipakṣamanaskāraḥ prayoganiṣṭhaḥ* |.

[118] Skt. <*maulaṁ*> *prathamaṁ dhyānaṁ* 'first absorption proper' or 'main first absorption'. Other renderings include: *eigentlichen ersten Vertiefung* (Choi 85); 'first root-meditation' (Griffiths 1983, 432), etc. See also de la Vallée Poussin's translation of *mauladhyāna* as *recuiellement fondamental* (Poussin vol. 5, p. 144) or *recueillement principal* (Poussin vol. 5, p.

178). As the analysis of the meditative techniques and the psychological states accompanying them (or what we would call today the 'altered states of consciousness') became increasingly refined in Buddhsist scholastics, a distinction was made between the 'absorption proper' or '[immaterial] attainment proper' and the stage preceding it. In the AKBh, we find various references to the concept of 'absorption proper' (*mauladhyāna*) and its various aspects, such as 'concentration pertaining to the absorption proper' (*maulo dhyānasamādhiḥ*), 'the tryad of immaterial absorptions proper' (*maulārūpyatraya*), etc. For example, AK stanza VIII.5a-b says: ***iti maulaṁ samāpattidravyam aṣṭavidhaṁ* 'thus the attainment-entity proper is eightfold'.** This is glossed upon as: *ity etāny aṣṭau maulāni samāpattidravyāṇi yaduta catvāri dhyānāni catvāra ārūpyā iti* (AKBh 436, 12-13) 'these are the eight attainment-entities proper, to wit, the four absorptions [and] the four immaterial [attainments]'. Later in the same chapter, *kārikā* VIII.22a explains: ***aṣṭau sāmantakāny eṣāṁ* 'of these, eight are the liminal [attainments]'.** The Commentary further elucidates: *ekaikasyaiekaikaṁ yena tatpraveṣaḥ* (AKBh 447, 17-18) 'each [of the main attainments] has [a liminal attainment] by which [one] enters it [i.e., the main attainment]'. The first liminal attainment, marking the passage from the plane of sensual pleasures to the serenity of the absorptions, is known as *anāgamya* 'not [yet] arrived' (*ādyaṁ sāmantakam anāgamyam* AKBh 448, 4), which points at its importance for both the ascetic and scholastic. (See also Poussin vol. 5, pp. 179-181, and the illuminating notes on the *anāgamya* and *dhyānāntara.*) It is actually no coincidence that the ŚrBh deals at such length with the attainment of the first absorption, a process which actually corresponds to the *anāgamya.*

As far as I know, Theravāda tradition has no particular term to denote the main absorptions, but its Abhidhamma also acknowledges that between *jhāna*s there are intermediary states which prepare the passage to the higher attainments. At Kv 565-569, the Theravādins argue (against the Mahiṁsāsakas and certain Andhakas—see Kv-a 174-175) that when the ascetic passes (*saṅkamati*) from the first absorption to the second one, certain psychological operations, like taking heed (*āvaṭṭanā*) of the coarse nature of the first *jhāna* compared to the second one, wishing (*paṇidhi*) to attain the superior plane of the second *jhāna*, etc. are necessary (Kv 566). The implication is that this mental process cannot be identical either with the first or with the second absorption. The argumentation is more developed, but here it will suffice to cite the conclusion of the Commentary: ***vivicc'eva kāmehī*** *ti-ādīhi paṭipāṭiyā jhānānaṁ desitabhāvaṁ dīpeti, na anantaruppattiṁ* (Kv-a 175, 16-17) [the scriptural quotation adduced by the opponents] "indeed aloof from sensual pleasures", etc. casts light on the fact that verily the absorptions have been taught in succession, not that they come forth without an interval'. The Vism analysis concentration into two categories: 'approach concentration' (*upacārasamādhi*) and 'absorption concentration' or 'concentration of complete focusing' (*appanāsamādhi*) (see note 120 below), which also hints at the fact that a preliminary step is recognised as necessary for the attainment of the main meditative state.

119 In the parallel passage at *Xianyang lun*, this is made explicit: 'having the previous [contemplation] as cause and condition' 由前因緣故 (T31.515b8-9; Choi 85). The word 'previous' 前 may, however, be, as pointed out by Choi, an *explizierender Zusatz des Übersetzers* (p. 133, n. 484).

120 The set of seven contemplations are peculiar to the ŚrBh, but on the whole, the psychological process underlying them is delineated in other sources as well.

The Vism (101, § 27) begins its exposition on the way of entering and dwelling in absorptions by stressing the need to see the dangers which lie in sensual pleasures and to aspire at becoming aloof from them as well as to eliminate the five hindrances (see note 102 above). If the ascetic attains the first *jhāna* failing to achieve these requirements, Buddhaghosa adds somewhere else, 'quite soon, he comes out from the absorption, just like a bee which has entered a soiled hive,

just like a king who has entered an impure park' (*so avisodhitaṁ āsayaṁ paviṭṭhabhamaro viya, avisuddhaṁ uyyānaṁ paviṭṭharājā viya, khippaṁ eva nikkhameti*; Vism 122, § 124). Buddhaghosa also distinguishes between two types or levels of concentration: 'approach concentration' (*upacārasamādhi*) and 'absorption concentration' or 'concentration of complete focusing' (*appanāsamādhi*) (Vism 102, §§ 32-33). (For one of the oldest textual evidences as to how *appanā* was understood, see Dhs 10, § 7, which is commented upon at Dhs-a 142 as *ekaggam cittam ārammaṇe appentī ti* ***appanā***; cf. also CPD, s.v.). According to the Vism, the difference between the two types of concentration is the intensity of the constituent factors (*aṅga*) of the absorption. In the approach concentration, they are still weak like an infant (*daharo kumārako*) lifted up and stood on its feet but repeatedly falling back on the ground. In contrast, the absorption concentration has strong factors and, once generated, it can continue for one day and one night. It is compared to a strong man (*balavā puriso*) who, 'after rising from his seat, can stand for a whole day'. The same passage, distinguishes between two levels (*bhūmi*) on which the mind becomes concentrated: the level of approach (*upacārabhūmi*), on which the [five] hindrances (*nīvaraṇa*) are abandoned, and the level of attainment (*paṭilābhabhūmi*) (corresponding to the *appanāsamādhi*), when the *jhāna* constituent factors (*aṅga*) manifest themselves.

121 Cf. the parallel passage in the AbhSamBh (Tatia ed. 80, 19-20; Griffiths 1983, 433): *tadanantaraṁ maulaprthamadhyānasahagataḥ prayoganiṣṭhāphala iti* |.

122 Skt. *pratiprīṇayati*. Tib. suggests *pariprīṇayati* (see note 187 to Tib. ed.). The verb *pariprīṇayati* appears to be directly borrowed from the extended canonical formula describing the first absorption (see note 126 below).

123 There is a discrepancy between Skt. *pratanukasaṁmukhībhāva*° and Ch. 微薄現前, on one hand, and Tib. *bde ba'i dngos po chung ngu*° (which suggests **pratanukasukhībhāva*°), one the other. Similarly, we have below Skt. *ghanavipulatarasaṁmukhībhāvena* 'in such a way that they profusely [lit., densely] and amply manifest themselves' and Ch. 深重現前, on one hand, and Tib. *bde ba'i dngos po shin tu mang po dang | shin tu rgya chen po'i tshul gyis* (= **ghanavipulatarasukhībhāvayogena*), on the other. I have chosen the Skt. and Ch. reading as the preferable one, but the decision is not so easy. The core of the problem is the lexical suitability of *saṁmukhībhāva*. Skt. *saṁmukhī-√bhū* means 'be [/come to/assume a position] face to face/opposite', quite often used in a concrete sense. In the Pali Canon, we find a variety of occurrences in which *sammukhībhūta* means 'face to face, in the presence of'. At DN II 155, 10-11, *sammukhībhūto no satthā ahosi* means 'our Teacher was face to face [with us]'; at DN II 155, 11-12: *na mayam sakkhimha Bhagavantaṁ sammukhā paṭipucchitun* 'we could not ask the Exalted One [when we were] face to face [with him]'; etc. The phrase *satthā sammukhībhūta* is actually a frequent occurrence in the Pali Canon, referring to being in the presence of Gotama Buddha. Later in Mahāyāna literature, in keeping with the diversification of the doctrines and religious experiences, 'face to face' (*saṁmukha*) came to include being in the presence or having a direct perception (often in a contemplative state of *samādhi*) of a Buddha and Bodhisattva, (see, for instance, the title of the *Pratyutpannabuddha<u>saṁmukhā</u>vasthitasamādhisūtra*). The compound continues, however, to maintain its concrete meaning. E.g., Aṣṭa 259: *Maitreyo bodhisattvo mahāsatthaḥ sammukhībhūtaḥ* (cf. AbhisamĀl 734). The implication of *saṁmukha* in mystical experiences is one of unequivocal concreteness: the reality of being 'face to face' with a Buddha in *samādhi* is as concrete as being in his actual presence. (The word 'reality' should be understood in a relative way: in Mahāyāna, especially in Prajñāpāramitā literature, all so-called 'realities' are doubtless empty, as the same *Pratyutpannabuddhasaṁmukhāvasthita-samādhisūtra* clearly points out; see Harrison tr. 1990, 42-44).

The word *saṁmukha* also has more abstract meanings, such as 'intent upon' (MW, s.v.) or

bedacht auf (PW, vol. 7, p. 764, s.v.; see illustrations, too: *śubhakarmaṇi*, etc.). In Buddhist literature, we also find examples in which 'being face to face' is used in connection with mental states. At Kv 482, 7ff. we find *sammukhībhūto saññojanaṁ jahati*, which is translated by Shwe Zan Aung and Mrs. Rhys Davids as 'a Fetter is cast off by one who is in thrall to' (Kv tr. 277). Kv-a 144 glosses in the following way: *tattha* ***sammukhībhūto*** *ti saṁyojanānaṁ sammukhībhāvaṁ, tehi samaṅgībhāvaṁ upagato* 'here **being in thrall to** refers to one having reached the state [in which] the fetters have [actually] become present, the state [in which he] is [actually] possessed of them' (cf. also preceding passage, similarly worded, which is entitled *nivuto nīvaraṇam jahatīti*, Kv 480-482). Another relevant example is found at BoBh Wogihara ed. 193, 12-14 = Dutt ed. 133, 8-9; Patna MS folio 132b3: *eṣāṁ lokadharmāṇāṁ samastavyastānām āpatanāt* [I follow the Patna MS and Dutt; Wogihara reads *āpatāṁ*] *saṁmukhībhāvād yad duḥkhaṁ utpadyate tal lokadharmādhiṣṭhānam ity ucyate.* (cf. Ch. 如是世法，若總若別，會遇現前，能生衆苦，此即名爲世法處苦。T30.524a20-21). Here, *saṁmukhībhāva* and *āpatana* ('coming, happening, occurrence') seem to be used as quasi-synonyms (cf. also Tibetan translation at P Zhi 115b1: *'ong zhing mngon du gyur pa*). (The occurrence of worldly factors refers here to suffering-engendering factors such as 'extinction' (*kṣaya*), 'old age' (*jarā*), etc.). Finally, let us see the following occurrence of *saṁmukhībhāva* in the AKBh, which is found in the lengthy discussion of the controversy over the existence or non-existence of pleasant feelings (*sukhā vedanā*). To an opponent who holds that pleasure is the mere absence of painful feeling (*duḥkhā vedanā*), Vasubandhu replies that this is absurd because one would feel pleasure (as a sort of continuously underlying feeling) when pain has ended or has not yet occurred. Furthermore, he continues, *evaṁ kāmasukhasaṁmukhībhāve 'pi vaktavyam* (AKBh 332,8) 'the same should be declared in the case of experiencing pleasure [occasioned] by sensual pleasures [/pleasant objects—see below]'. That is, the same holds in the case when pleasure does not occur, because the underlying feeling of pleasure should be perceived. Xuanzang translates: 受欲樂時，徵問亦爾。(T29.115c6) 'when pleasure [occasioned] by sensual pleasures is perceived, the clarification of the question is the same' (KIK, *Bidon-bu*, vol. 22, part 2, p. 208 has 徵聞 but the editors of T as well as Saheki ed. (vol. 3, p. 932) read 徵問, indicating no *var. lec.*; the KIK reading is probably a typographical error). Xuanzang's rendering is rather free, but it shows that he construed *saṁmukhībhāva* in the sense of 'being actually experienced', which here means 'to feel' or 'to perceive' (受). Paramārtha's translation is closer to the original: 欲塵樂現前時，應說如此。(T29.268a12-13) 'when the objects of sensual pleasures (**kāmaguṇa*?) become manifested, the same should be declared' (on the meaning of *kāmasukha* as well as Paramārtha's rendering, see Sakurabe and Odani tr. 1999, pp. 46-47, n. 2). Yaśomitra comments: ***evaṁ kāmasukha-saṁmukhībhāve 'pi vaktavyam*** *iti . yathā gandharasaspraṣṭavyaviśeṣajaṁ sukham uktam, evaṁ kāmasukhasaṁmukhībhāve 'pi vaktavyam.* (AKVy 520, 29-31) '"**the same should be declared in the case of experiencing pleasure [occasioned] by [the objects of] sensual pleasures"** means that as the pleasure generated by [such] excellences [as] odours, flavours, and tangible objects is declared, "the same should be declared in the case of experiencing pleasure [occasioned] by sensual pleasures"'. *Saṁmukhībhāva* retains a strong dose of concreteness ('confronting/being in the presence of'), but the basic sense here is that of 'becoming actually manifest [/present]' or 'being actually experienced'.

In spite of all these, the Tib. reading cannot be discarded outright. A reading like **sukhībhāva°* also makes sense. Maybe one would like to see in our case **prītisukhībhāva*, but even without *prīti*, the compound may be acceptable. The pleasure (*sukha*) associated with meditative states is common in Buddhist sources (e.g., Laṅk 65, 6: *samādhisukhavihāraṁ*; ibid. 136, 7: *samādhisukhasamāpattimanomayo*, which, interestingly, reads in a Nepalese MS, called

by the editor manuscript T, *samādhimukha*°!).

I think, however, that the original reading in our ŚrBh passage is more likely to have been *saṁmukhībhāva*. At some stage, probably a careless or tired scribe skipped over *saṁ* and wrote the easier and frequently occurring *su kha*. This may have been facilitated by the fact that in many varieties of Northern Indian scripts, *su* and *mu* are similar or often virtually identical *akṣara*s. To be sure, one cannot rule out completely that **sukhībhāva*° may have been the original reading and this became later corrupted into *saṁmukhībhāva*. However, such a process would seem to me more intricate and less likely. This, the extant Skt. MS reading, the fact that the Ch. translation supports this lection, and the usage of *saṁmukhībhāva* in connection with mental states—all these have made me decide in favour of the *difficilior lectio*: *saṁmukhībhāva*.

124 Skt. *spharati*. The verb appears to be borrowed from the extended canonical formula describing the first absorption, where, however, its usual form is *parispharati* (see note 126 below).

125 Skt. *nāsti kiñcid asphuṭam bhavati spharaṇīyaṁ* seems to be based upon the extended canonical formula describing the first absorption (see note 126 below). Philologically, it poses here several problems. The first one is whether we should read *spharaṇīyaṁ* with the MS or should emend to *aspharaṇīyaṁ*. What appears to be the earliest canonical parallel of the phrase does not give any direct clue concerning this. In Pali, it reads: *nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphutaṁ hoti* (DN I 73, 27-8; id. 173, 4-5; MN I 276, 21-24 and 30-31; etc.). The surviving Sanskrit parallels of the canonical texteme are more developed and appear to indicate two distinct lineages. The first one reads *aspharaṇīyaṁ* and is met with in such works as the SaṅghBh II: *nāsya kiṁcit sarvataḥ kāyād asphuṭaṁ bhavaty aspharaṇīyaṁ yaduta vivekajena prītisukhena* (SaṅghBh II 243, 6-7 (MS reads: *nāstya*); in citation above, I follow Gnoli's emended text—but see below; see also the largely similar phrase at ibid. 243, 15-17; 244, 1-2; etc. Similar phrases also occur at: ibid. 242, 26-243, 1 (MS reads: *nāsty asya*); 244, 4-5; 244, 13-14; 244, 19-21; 245, 1-2; and 245, 5-7, but they are partially or entirely reconstructed; the Tib. rendering of the occurrence at 242, 26 = *bKa' 'gyur,* Peking ed., Ce 254a5ff., also suggests *aspharaṇīya*). ArthVin 26, 2-3, also reads: *tasya nāsti sarvataḥ kāyād asphuṭam bhavaty aspharaṇīyaṁ* [Samtani has: *asphuraṇīyaṁ* — genuine MS reading?; decipherment mistake?; typographical error?] *yaduta adhyātmaṁ vivekajena prītisukhena*. Semantically, reading *aspharaṇīyaṁ* is a also possible: there is no part of the body 'which would be unsuffused [or rather: unsuffusable]' (there is no commentary at ArthVinNib, 204; cf. also ArthVin 25, 10-11).

On the other hand, we have another lineage reading *spharaṇīyam*, which also makes sense (see the rendering of the ŚrBh passage here in the main text above). It is attested at, for instance, SaṅghBh III.35(1a), (2a), (3a) (cited in SWFT, fascicle 3, p. 208, s.v. *asphuṭa*): *nāsty eṣāṁ kiñcit sarvataḥ kāyād asphuṭaṁ bhavati spharaṇīyaṁ yaduta vivekajena prītisukhena* (and similarly below: *samādhijena pr*° and *niṣprītikena sukhena*). At SamBh 152, 13, we also read: *nāsya kiṁcid aparisphuṭam bhavati spharaṇīyam* (with the MS reading: *nāstya*—see p. 236, n. 257 of diplomatic edition) (see also Tib. equivalent of this passage at ibid., 321, 8-9: *des ci yang khyab par ma gyur pa'am / khyab par bya ba med do*, as well as Ch. rendering at T30.339b19: 此身中無有少分而不充滿).

The Tibetan rendering of our ŚrBh passage here reads: *khyab par bya ba cung zad kyang med do,* which also seems to presuppose something like: **nāsti kiṁcid asphuṭaṁ spharaṇīyaṁ*. Ch. 無有間隙 is not very conclusive: 'there are no interstices and fissures [which should be still suffused/which remains unsuffused?]'. It seems that the tradition hesitated between *spharaṇīyam* and *aspharaṇīyam* (even in the same text: see above SaṅghBh II and III respectively). Since both make sense, it is preferable to respect the MS readings in each

individual case, especially when they are supported by other collateral witnesses like the Tib. and Ch.—the former certainly corroborating our ŚrBh MS.

Another detail is whether *asti* (in *nasty*) should be not emended to *asyá* (or *tasya*) as seen in a few examples above. This, however, is not necessary here. Our ŚrBh original already contains a genitive: *vartamānasya*, which would make the presence of (*t*)*asya* superfluous. Let us also notice that Tib. contains no equivalent of (*t*)*asya* here. Besides, some of the examples above seem to hesitate between *asti* and (*t*)*asya* or contain both (which is unproblematic if there is no other noun in genitive). And as shown by some other instances above, the sentence can also be construed with (*t*)*asya* (cf. also SWFT, fascicle 3, p. 208, s.v. *asphuṭa*, citing SHT (III) 990 V 5: *nāsti kiñcid asphu*(*taṁ*) *///*).

Finally, let us note that the presence of the verb √*as* before another finite verb (here: *asti* [...] *bhavati*) is not unknown in Sanskrit. It seems to be used to introduce the finite verb (see SWTF, fascicle 3, p. 192, s.v. *as* b; CPD, vol. 1, p. 111, s.v. *atthi*; cf. also ŚrBh Sh 497, 9-10: *ahaṃ asmi* [...] *saṁsariṣyāmi*), probably with an emphatic stylistic effect.

[126] In some of the variants of the stock-phrase depicting the four absorptions, we find more detailed descriptions of the way joy and pleasure are experienced by the meditator. *So imam eva kāyaṁ vivekajena pītisukhena abhisandeti, parisandeti, paripūreti, parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphutaṁ* (var. lec. *apphuṭaṁ*) *hoti* (DN I 73, 27-28; id. 173, 4-5; id. 214, 31-215, 2; MN I 276, 21-24 and 30-31; MN III 92, 36-93, 3; etc.) 'He pervades, fills, permeates, suffuses his very body with joy and pleasure born of separation, there is no place on his entire body which is not suffused with joy and pleasure born of separation' (cf. Buddhaghosa's commentary at DN-a I 217, 19-26.). This is also found in Sanskrit sources. E.g., SaṅghBh II 242, 24-243, 1: *<sa imam eva kāyaṁ vivekajena prītisukhenā>bhiṣyandayati pariṣyandayati pariprīṇāti parispharati; nāsya kiṁcit sarvataḥ kāyād asphuṭa<ṁ bhavaty aspharaṇīyaṁ yaduta vivekajena prītisukhena>* (the parts of the sentence between < > are reconstructed; similar phrases occur, however, in the SaṅghBh MS below and guarantee the validity of the reconstruction). ArthVin 25, 8-11, [...] *imam eva kāyamadhyātmaṁ vivekajena samādhijena prītisukhenābhiṣyandati paripūrayati pariprīṇayati* [MS omits *pariprīṇayati* here but contains the verb in the next occurrence—see below] *parisphurati* | *tasya nāsti sarvataḥ kāyād asphuṭaṁ bhavaty aspharaṇīyaṁ* [Samtani has here and in the next occurrence: *asphuraṇīyaṁ*—genuine MS reading?; decipherment mistake?; typographical error?] *yaduta adhyātmajavivekajena samādhijena prītisukhena* | (see also below ArthVin 26, 1-3; etc.). As already remarked in notes 122, 124, and 125 above, parts of the sentence are similar to the wording of our passage, which, on the whole, can be said to be a development and adaptation of this allo-texteme to the ŚrBh scheme of seven contemplations.

In his discussion of joy and pleasure in the first absorption, Buddhaghosa also makes use of some phrases and images similar to our passage. Echoing the definition of Dhs 10, § 9, Buddhaghosa describes joy as *pīṇayatī ti pīti* (Vism 115, § 94; Dhs-a 115, § 298) 'it is called joy because it gladdens' (or, as suggested by Ñāṇamoli in his translation of Vism, p. 141, 'gladden' can be also construed as 'refresh'; according to PED, s.v., *pīṇeti* means 'to gladden', 'to cheer', 'to invigorate', etc.). Buddhaghosa also qualifies *pītisukha* as *pharaṇarasā* '[having] the attribute of suffusion' (ibid.) (cf. *spharati, asphuṭam, spharaṇīyaṁ* in our passage). Furthermore, he speaks of five types (or rather stages) of joy, the last one being called 'suffusing joy' (*phāraṇā pīti*). This is defined as: *phāraṇāpītiyā pana uppannāya sakalasarīraṁ* [...] *anuparipphuṭaṁ hoti* 'when, furthermore, the suffusing joy arises, the whole body [...] is completely suffused' (Vism 117, § 98 and Dhs-a 117, § 300). The description resembles the psychological state described in our ŚrBh passage, in which the entire body is filled with joy and pleasure.

[127] The rest of the sentence is the classical stock-phrase describing the first absorption. In Pali, it runs as follows: *vivecc'eva kāmehi, vivecca akusalehi dhammehi, savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ* [var. lec. *paṭhamajjhānaṁ*] *upasampajja viharati* (DN I 37, 1-3; DN II 313, 12-14; MN I 21, 34-36; etc.). For a discussion of this and the following stock-phrases of the four absorptions, see Griffiths 1983, 71-81; for a more extensive list of occurrences in Pali and Chinese sources, see Lamotte 1944-1980, vol. 2, p. 1023, n. 3. As far as Pali commentarial literature is concerned, Vism is, as expected, the most detailed and systematic exposition of the topic and will be frequently cited below (cf. also *Samantapāsādikā* I 141-157). In referring to Buddhaghosa's glosses and views, I do not imply that there are direct historical links between the authors/editors of the ŚrBh and the Theravāda tradition. A certain common heritage did, however, exist and, more importantly, in dealing with the subtleties of meditation psychology, even explanations coming from other scholastic systems can be helpful (if carefully used!).

In Sanskrit, the description is: *viviktaṁ kāmair viviktaṁ pāpakair akuśalair dharmaiḥ savitarkaṁ savicāraṁ vivekajaṁ prītisukhaṁ prathamaṁ dhyānam upasaṁpadya viharati* (e.g., Pañca 167, 4-5; LalVis 100, 6-7, with *sma* at the end of the sentence; SaṅghBh II 242, 22-24; MVyut # 1478 (Sakaki spells: *kāmāir*, *pāpākāir* and *dharmāiḥ*); ArthVin 17, 3-4, commentary at ArthVinNib 179-181; etc.).

The canonical sources differ from our ŚrBh passage in only one detail: they lack the compound *pañcāṅgam* '[endowed] with five limbs' (see the end of the sentence). Stuart-Fox (1989, especially 83ff.), argues that the so-called five-limb or five-factor list, which includes rough examination (*vitakka*), subtle investigation (*vicāra*), joy (*pīti*), pleasure (*sukha*), and focussing [of the mind] (*ekaggatā*) (for uniformity's sake, I use my own renderings), is an Abhidhammic development differing from the earlier *sutta* enumerations which mention only the first four factors. The situation is, however, more complex, and we actually do find two *sutta*s which speak of the five limbs of the first absorption (see Gunaratana 1985, 66-67). The *Mahāvedallasutta* clearly states that the number of factors of the *pathamajhāna* is five and enumerates *cittekaggattā* as the last of them (MN I 294, 29-33). The *Anupadasutta* also mentions *cittekaggattạ̄* after the first four 'standard' factors, but its list continues with other minor mental functions which are present in the first absorption. These amount to eleven factors and include contact (*phasso*), feeling (*vedanā*), etc. (MN III 25, 12-18). It is hard to determine whether the author(s)/editor(s) of the latter text considered the focusing of the mind as a major factor characterising the first *jhāna*. Gunaratana (1985, 67) believes this to be the case, but he does not elaborate upon his grounds. It is quite possible that the Sri Lankan author may have tacitely followed the traditional post-canonical view. (Gunaratana's study on *jhāna*s in Pali sources is very useful and systematic, but more often than not, the author takes the Abhidhammic and commentarial (mostly, drawn from the *Visuddhimagga*) for granted. (There are very few exceptions to this stance—see, for example, p. 104). This is an approach which 'hard core' (and even moderate) historians doubtless find debatable.) One minor stylistic factor might, however, support Gunaratana's conclusion: *ca* is used after *vitakko, vicāro, pīti, sukho, cittekagattā* but not after the other eleven mental functions (*phasso*, etc.) It is not, however, certain whether this can be taken as a clear indication of the *sutta*'s view in this respect. To be sure, its author(s) did intend to give a full description of all mental processes involved in the first absorption, including the major limbs as well as the minor and universal factors, but for some reason, he/they did not choose to distinguish clearly between them.

According to Akanuma (1929), there are two Chinese translations corresponding to the *Mahāvedallasutta*: the *Da Gouchiluo jing* 大拘絺羅經 (T1.790b-792b) and the *Gouchiluo* 拘絺羅 (T2.60b-c), the latter being a brief version included in the *Saṁyuktāgama*. (拘絺羅

*Koṭṭhila appears to be the Chinese transcription of the name of a mendicant known in Pali as Mahākoṭṭhika or Mahākoṭṭhita, and in Sanskrit as Mahākauṣṭhila). Neither of them contains, however, any reference to the first absoprtion and its constituent factors. *Anupadasutta*, on the other hand, apparently has no equivalent Chinese translation. When comparing the Pali *Nikāyas* with the Chinese *Āgamas*, one should keep in mind three principles concerning the differences bewteen their versions: (1) the scholastic affiliations of the Chinese *Āgamas* is not Theravādin (the precise details of their doctrinal background are intricate and not yet completely resolved); (2) some Chinese translations may reflect a common text in an earlier form of development than the stage displayed by its Pali counterpart; and (3) the stylistic peculiarities and/or historical circumstances behind the masters who translated the scriptures into Chinese as well as the teams assisting them may sometimes have resulted in abridged renderings. Clearly distinguishing between these principles in practice is, however, far from easy (especially as far as (1) and (2) are regarded). Although I have no definitive proofs, I would conjecture that in our case, the *Da Gouchiluo jing* represents an older version and that the Pali version of the *Mahāvedallasutta* shows traces of later (Abhidharmic) additions and modifications.

The content of the *Da Gouchiluo jing* /*Mahāvedallasutta* itself appears to reflect a rather late historical stratum of the *Suttapiṭaka*. It includes discussions and definitions of disparate concepts and doctrines. This structure rather suggests a transitional period from early sermons to a more systematic, proto-Abhidharmic interest in classifications and definitions. The development of the sutra probably passed through several stages, and its very structure made it easy to add and interpolate new concepts. Of course, dating canonical materials is a hugely difficult process, but I would venture to surmise that the five-limbed first absorption is a late development introduced towards the final stages of the *Mahāvedallasutta* formation. This explains why neither of its Chinese counterparts contains any reference to the first absorption. As far as the *Anupadasutta* is concerned, it also shows an Abhidharmic approach. From the standpoint of spiritual cultivation, it is enough to know the *main* factors characterising the first *jhāna*. A list comprising *all* mental factors of a meditative state betrays theoretical interests rather than practical concerns. No matter if the *cittekagattā* was considered a major or minor factor, the very discussion concerning its status probably represents a fairly developed historical stage.

Stuart-Fox's hypothesis can thus be refined. Although the 'five-limb' definition occasionally appears in the *Sūtrapiṭaka*, it is very rare and seems to represent a late interpretation. It is difficult to ascertain with precision when this definition came into existence. It may have been put forward before the formation of the first Abhidharmic treatises. Or, equally possible, it may have been formulated after the compilation of (at least the early) Abhidharma texts and under their influence. (There are no a priori reasons to suppose that the *Sūtrapiṭaka* is in its *entirety* earlier than *all* Abhidharma treatises. Late fragments and interpolations seem to have been incoprporated into the sutras at the time of or after the formation of the latter.) Anyway, it appears rather unlikely that the *cittekagattā* was conceived from the beginning as one of the main factors of the first absorption.

The somehow troubling presence of this fifth factor may have also been felt by Vasubandhu. AK VIII.7a-b and its commentary (AKBh 437, 16-19) list five members which characterise the first *dhyāna* and the last one is concentration (*samādhi*) or focusing of the mind (*cittaikāgratā*). Vasubandhu appears to be aware of the somehow peculiar status of the 'concentration' and points out that the *samādhi* is at the same time *dhyāna* itself and also a constituent element of it, while the other factors are only constituent elements. (The ArthVinNib (181, 1-3) also lists five factors, with concentration (*samādhi*) as the last.)

The authors of our passage in the ŚrBh do not mention *samādhi* or *cittaikāgratā* but seem to have in mind the Abhidharmic list which includes this 'limb'. This explains why they added

pañcāṅgam which lacks in the canonical formula. Other Books in the YoBh explicitly mention the names of all the five limbs (see, for example, SamBh 103, 1-2, and the Viniś exegesis of the SamBh at T30.649a29-b1). Although clearly presupposing a five-factor theory, the ŚrBh approach here is somehow different from commentarial works like the Vism (112, § 79) and the ArthVinNib (181). The latter texts first cite the canonical texteme as such, without making any editorial addition, and then in their discussions make clear that the first absorption has five factors. Similarly, Yaśomitra first cites the canonical *locus classicus* and then adds '[endowed] with five limbs': *viviktaṁ kāmair viviktaṁ pāpakair akuśalair dharmaiḥ savitarkaṁ savicāraṁ vivekajaṁ prītisukhaṁ prathamaṁ dhyānam upasaṁpadya viharatīti sūtre paṁcāṁgaṁ uktaṁ* (AKVy 140, 21-24). Actually, even the ŚrBh does not always add *pañcāṅgam* in its citations of canonical formula which describe the first absorption. E.g., ŚrBh-Gr 20, 23-24; ŚrBh-Gr (17) 8, 6-9: *viviktaṁ kāmair viviktaṁ pāpakair akuśalair dharmaiḥ savitarkaṁ savicāraṁ vivekajaṁ prītisukhaṁ prathamaṁ dhyānaṁ yāvac caturthaṁ dhyānam upasaṁpadya viharati.*

128 My rendering of the two terms is based on their definition at passage 3.28.2.2.2. below. A similar definition is found at AKBh 60, 22: *cittaudārikatā vitarkaḥ; cittasūkṣmatā vicāraḥ* '*vitarka* represents the coarseness of the mind; *vicāra* represents the subtleness of the mind'. Vasubandhu discusses in detail the two concepts and their functioning (AKBh pp. 60-61), and so does Yaśomitra (AKVy 138-140). The following simile cited by the latter thinker is relevant for the way Buddhist scholastics (at least Vasubandhu and his followers) construed the difference between the two mental functions: *tadyathā bahuṣu ghaṭeṣv avasthiteṣu "ko 'tra dṛdhaḥ, ko jarjaraḥ "iti muṣṭinābhighnato ya ūhaḥ sa vitarkaḥ, "iyanto jarjarā dṛdhā vā" iti yad ante grahaṇaṁ sa vicāraḥ* (AKVy 140, 19-21). '*Vitarka* is like the examination of one striking with the clenched hand many jars placed [somewhere] [in order to find out] "which is hard?" [and] "which is fragile?". *Vicāra* is the final understanding that "so many [of the jars] are fragile or [so many] are hard.' (See also AKVy 64, 25-28, citing the *Pañcaskandhaka*.) All Abhidharmic sources, Southern and Northern, abound in similes depicting the differences between these two mental processes; for other examples, especially from the Theravādin Abhidhamma, see also Cousins, 1992. The understanding *vitarka* and *vicāra* as coarse and subtle mental activity (or, at least, the emphasis of this aspect) is mainly seen in Sarvāstivādin, Sautrāntika, and other Northern Schools of Abhidharma. E.g., *Jñānaprasthānaśāstra* T26.927b20; AMVibh T27.269b-270a (quoting a scriptural source which says, 'the coarseness of the mind is named *vitarka*, and the subtleness of the mind is named *vicāra*' 心麤性名尋。心細性名伺。 (T27.269b11-12), then explaining its meaning, and discussing whether this is to be understood as applying to all the three spheres (*dhātu*) of existence or not); AbhHṛ T28.823b23-24; AbhĀv T28.982a24-27; TatSid T32.288b-c; AbhDīp 83, 1-2; AbhSam 10, 10-12; AbhSamBh 8, 26-9, 3 (= T31.669c24-670a2; see also T31.665b22-25); etc.

Though not essentially divergent from the above understanding, the traditional, or at least the early, Abhidhammic definition of *vitakka* and *vicāra* in Theravāda is on somehow different lines. Here the emphasis is rather on the initial application of the mental act of examination (*vitakka*) and the subsequent continuation of the investigation (*vicāra*), which supposedly results in a closer scrutiny into the object of meditation (see Dhs 10, § 7-8; Dhs-a 114-115, § 296; Vism 114, § 88; Mil 62-63; etc). This is also reflected in the modern rendering of the two terms like 'applied thought' and 'sustained thought' respectively (e.g., Ñāṇamoli 1956) or '"initial application" of thought' and '"sustained" thinking about it' (Stuart-Fox 1989, 97). The Theravādin tradition does not, however, ignore the association of *vitakka* with coarseness and of *vicāra* with subtlety. According to Cousins (1992, 147), 'this application of the distinction between gross and subtle does not appear before the *Vimuttimagga* and is therefore probably of Sarvāstivādin origin. Noticeably, whereas the *Vimuttimagga* probably gave it in the form of "grossness of mind, etc.", Buddhaghosa refers simply to grossness, etc.' (Cousins does not

specify the exact reference in Vim, but I assume it must be 麤心受持爲覺。細心受持爲觀 at T32.415c7.)

The whole issue of *vitakka/vitarka* and *vicāra* is very complex and a detailed account of the history and theory of these concepts is beyond the scope of this note. A very useful survey of their usages in the Pali Canon as well as their doctrinal understanding in Theravādin Abhidhamma and Northern Abhidharma in connection with classical Yoga is found in Cousins (1992). To Stuart-Fox (1989) we owe a very insightful discussion of these two terms in early Pali canonical and Abhidhammic sources. Based on the observations in the PED, s.vv., Stuart-Fox argues that in their earliest usage in the *Suttapiṭaka*, *vitakka* and *vicāra* meant the same thing and their collocation in the *paṭhamajjhāna* stock phrase was rather a stylistic emphasis of the same basic concept of 'thinking' (pp. 82-83). The dichotomy between initial application of thought and sustained application of thought came as an Abhidhammic development (pp. 86-87), probably resulting from a 'more refined introspective analysis' (p. 97). I think that Stuart-Fox's analysis is in correct in broad lines, though a more detailed historico-philological investigation ('*vicāra*!'), part of which was actually undertaken by Cousins (1992), into the whole corpus of early Buddhist scriptures (Pali, Sanskrit, Chinese) will undoubtedly reveal more facets and bring further refinements. Important clarifications concerning the definition and different doctrinal explanations concerning *vitarka* and *vicāra* are also found in Jaini's Introduction to AbhDīp, pp. 83-88. For other relevant remarks and sources, see also Frauwallner 1951a, p. 22, n. 1; Lamotte 1944-1980, vol. 2. p. 1028, n. 2 (also containing the translation of the relevant passage in PPUpad); etc.

Whatever the doctrino-lexical history of these two words may be, most modern scholars will, I believe, agree with a statement made by C.A.F. Rhys Davids more than a century ago: '*Vitakko* and *vicāro* is another pair of terms which it is hard to fit with any one pair of English words' (Dhs tr., p. 10, n. 1, also containing some useful clarifications). Heiler (1918) devotes a long note to these two terms, which he renders as *Überlegung* ('reflection') and *Erwägung* ('consideration') (p. 13), also listing other translations employed by various scholars up to the publication of his work (note 94, pp. 75-75). See also Frauwallner's rendering of *vitarka* as *Nachdenken* (which in the English translation (1984, 132) is 'reflection') and *vicāra* as *Überlegung* (ibid., 'deliberation'). To limit our discussion to the English language, the problem stems from the fact that terms like 'examination', 'investigation', 'reflection', 'consideration', etc. must be qualified by one or more attributes to express the denotations and connotations which (at least in Abhidharmic definitions) are associated with *vitarka* and *vicāra*. Finding a one-to-one equivalence seems almost impossible. Cousins's equating *vitakka* with 'thinking of something' and *vicāra* with 'thinking about the same thing' (1992, 153) is very ingenious and apt, but using these phrases as such in all contexts is stylistically quite difficult.

129 Let us add a few further clarifications concerning the concepts of joy and pleasure in the context of meditation (see note 126 above). The difference between them is explained by Buddhaghosa as follows: *pīti* is the feeling of satisfaction which one experiences at the idea that one's wish can be fulfilled, just like an exhausted man in a desert would hear about or see a pond nearby; *sukha* is the actual experiencing of the pleasure when one's wish has been fulfilled, just like our man in the desert at the moment when he really drinks water from the pond or stays in the shade of the woods (Vism 110, § 100; Dhs-a 117-118, § 301, more developed than Vism).

Here we should also mention Vasubandhu's identification of *sukha* in the first two absorptions with *prasrabdhi* 'tranquillity' or 'ease' (AK VIII.9b) and the long discussion concerning the definition and understanding of the concept by the Vaibhāṣikas and Dārṣṭāntikas (AKBh 438, 17-440, 8). See also ArthVinBh 180, 4-181, 7. See also below the ŚrBh gloss upon *prītisukha* in the first absorption as well as relevant notes.

130 Our text classifies defilements (*kleśa*) into strong or excessive (*adhimātra*), of middling

kind (*madhyaprakāra*), and of weak or mild kind (*mṛduprakāra*). Though using different terminology, this taxonomy based on the intensity of defilements has scriptural precedents. At AN I 254, the impurities (*upakkilesa*) are classified into coarse (*oḷārika*), moderately clinging to (lit., 'accompanying') [the person] (*majjhimasahagata*), and subtly clinging to the [person] (*sukhumasahagata*). Early Abhidharmic taxonomies do not list this intensity-based scheme (see, for example, Dhs 215 § 1229-220 § 1253; Vibh 385, 16-18; id. 391, 11-14), but later commentarial works contain references to it, though not necessarily associated with defilements. Peṭ 77, 21, using terms similar to our passage in the ŚrBh, states: *so ca paccayo tividho: mudu, majjho adhimatto* 'and the condition is of three kinds: mild, middling, and excessive'. Nett 99, 16, in its discussion on accumulating karma (*kammasamādāna*), says: *sabbesaṁ mudumajjhādhimattatā*. 'In everything, there is mild[ness], moderate[ness], and excessiveness'.

The Abhidharma of the Northern Tradition displays a more elaborate pattern of the intensity-based taxanomy. The AbhHṛ divides defilements into nine categories: mild-mild 微微, mild-moderate 微中, mild-excessive 微上, etc., up to excessive-excessive 上上 (T28.819a) (cf. also Frauwallner 1995, 164). This pattern is also adopted by Vasubandhu in the AKBh. In his commentary to AK VI.33c-d, he says: *mṛdumadhyādhimātrā hi trayo mūlaprakārāḥ | teṣāṁ punaḥ pratyekaṁ mṛdumadhyādhimātratvena trividhatvāt nava vyavasthāpyante* | (AKBh 355, 11-12) 'For weak, middling, and strong are the three basic categories. Because these are furthermore [divided into] three sorts by each [being subdivided into] weak, middling, and strong, [finally] nine [categories] are established'. The statement occurs in the context of the classication of defilements (*kleśa*) (see p. 355, l. 4).

In the Chapter on the Supramundane Path (*lokottaramārga*), the ŚrBh speaks of the cultivation of the [still] weak path (*mṛdumārgabhāvanā*), in which the coarse (*audārika*) or strong (*adhimātra*) defilements are eliminated, the cultivation of the moderate path (*madhyamārgabhāvanā*), in which the middling (*madhya*) defilements are eliminated, and the cultivation of the intense path (*adhimātramārgabhāvanā*), in which all defilements, including the weak (*mṛdu*) ones, are eliminated (ŚrBh, Sh ed. 505, 15-19; Tib. D Dzi 192b6-7; Ch. T 30.476c15-18).

131 Skt. *nirabhimānatā* 'freedom from conceit [/vain misapprehension]'. The AKBh (285, 2-3) defines *abhimāna*, one of the seven forms of arrogance (*māna*), as follows: *aprāpte viśeṣādhigame prāpto mayety abhimānaḥ* 'conceit [/vain misapprehenison] is [the case of one who] though having not obtained the mastery of an excellence, thinks "I have obtained [it]"'. Yaśomitra comments: *samādhisaṁniśritāḥ sāsravaś cānāsravāś ca dharmā viśeṣāḥ* (both Wogihara and Śastri apply continous *sandhi*: *viśeṣās*); *tasyādhigamaḥ sākṣātkaraṇaṁ* ***viśeṣādhigamaḥ*** (AKVy 456, 12-13; Śastri ed. 782) 'excellences are those factors, both contaminated and non-contaminated, based on meditation; its mastery refers to [its] actual realisation [lit., 'having it before one's eyes'] — [this is] **the mastery of an excellence**'. The meaning of *abhimāna* becomes particularly relevant for our passage: it is conceit [/vain misapprehension] related to meditative attainments, a trap our ascetic is prone to fall into, and freedom from it becomes an important step in his or her spiritual progress.

Ji's Commentary raises the following question concerning the freedom from conceit [/vain misapprehension]: why is it placed after the middling class of defilements and not after the strong defilements or the weak kind of defilements? The Commentary, which adopts a classification into nine types of defilements (similar to the AKBh above), answers in the following way: 前六品惑麤易知道。後三品惑細難了。斷前上中品惑訖， 不知下品惑在，乃起增上慢，謂："九品並盡已"，謂："證得根本定"。 (T43.120c8-10) 'The first six classes of defilements are coarse and easy to know [whether they have been eliminated or not], the last three classes of defilements are subtle and difficult to realise. After having eliminated the strong

and middling classes of defilements, first [mentioned above], [the ascetic] does not realise that the weak class of defilements [still] extists. Therefore, [he] generates conceit [/vain misapprehension] [under the false impression that he has already obtained the meditative attainment]. [He then] says: "The nine classes [of defilements] have been completely eliminated", [or] says: "[I] have already attained the absorption proper (*mauladhyāna*)"'.

132 Cf. the parallel passage in the AbhSamBh (Tatia ed. 80, 20-25; Griffiths 1983, 433): *tatra lakṣaṇapratisaṁvedinā prahātavyaṁ prāptavyaṁ ca samyakparijñāya prahāṇāya prāptaye ca cittaṁ praṇidhatte | ādhimokṣikena tadarthaṁ* (Griffiths emends to *tadūrdhvaṁ*—see below) *samyakprayogam ārabhate | prāvivekyenādhimātrān kleśān jahāti | ratisaṁgrāhakeṇa madhyaṁ kleśaprakāraṁ jahāti | mīmāṁsakena prāptinirabhimānatāyāṁ cittam avasthāpayati | prayoganiṣṭhena mṛduṁ kleśaprakāraṁ jahāti | prayoganiṣṭhāphalenaiṣāṁ* (I apply regular *sandhi* rules; Tatia and Griffiths read: *prayoganiṣṭhāphalena eṣāṁ*) *manaskārāṇāṁ subhāvitānāṁ bhāvanāphalaṁ pratyanubhavati* |.

Griffiths emendation of *tadarthaṁ* to *tadūrdhvaṁ* is based on Tib. *de'i og tu* (P Shi 72b6; D Li 58b2). I think, however, that the MS and Tatia's *tadarthaṁ* as well as the Ch. 爲所求義 (T31.736c19) are correct (though the Ch. seems rather too literal). Compared with our passage in the ŚrBh, *tadarthaṁ* becomes clear: 'for this reason', thus avoiding the repetition of *prahāṇāya prāptaye ca*.

133 Skt. *vidūṣaṇāpratipakṣa* 'antidote of reviling' refers to the becoming aware and loathing or, more precisely, pointing out the detriments of the defilements or their objects. AbhSam 71, 6-7 (fragment based on MS) defines it as: *vidūṣaṇāpratipakṣaḥ katamaḥ | sāsraveṣu saṁskāreṣvādīnavadarśanam* | | . See also note 134 below.

134 The definition of this set of four contemplations is found in Yogasthāna II: *tatrānulomiko manaskāraḥ: yenālambanaṁ vidūṣayati samyakprayogaṁ cārabhate, no tu kleśaṁ prajahāti | tatra prātipakṣikaḥ: yena kleśaṁ prajahāti | tatra prasadanīyaḥ: yena līnaṁ cittaṁ pragrāhakair nimittair* (Ch: 净妙相 = **prasadanīyair nimittair*?—but cf. Tib. *rab tu 'dzin par byed pa'i mtshan dag gis* and the parallel Pali term given below) *abhipramodayati* (MS: *abhipramocayati*; here I emend together with ŚrBh-Gr and Sh) *saṁpraharṣayati pragṛhṇāti* | *tatra pratyavekṣaṇīyo manaskāraḥ: tadyathā mīmāṁsāmanaskāraḥ, yam adhipatiṁ kṛtvā prahīṇāprahīṇatāṁ kleśānāṁ pratyavekṣate* | (ŚrBh-Gr (18) 10, 14-12, 4; Tib. D 103b6-104a2; Ch. T 438c3-9) 'The suitable contemplation is that by which [the ascetic] reviles the meditative object [i.e, the defilements] [and] undertakes the correct practice but does not [yet] abandon the defilements. The antidote [contemplation] is that by which [the ascetic] abandons the defilements. The [contemplation which engenders] cheering up is that by which [the ascetic] gladdens, makes joyful, energises [his] depressed mind by making use of energising signs (*pragrāhakair nimittair*) [cf. definition of *paggāhanimitta* at Dhs p. 232, § 1357; also cf. ibid. § 13 and § 56]. The examining contemplation, i.e., the investigating contemplation, is that by virtue of which [the ascetic] examines whether the defilements have been abandoned or not [yet] abandoned.'

135 This passage seems to be a later addition. The set of four contemplations appears in Yogasthāna II (see note 134 above), which if my analysis is correct, belongs to a later textual stratum in the development of the ŚrBh (see Chapter Five, Part One). Our passage here consists chiefly in lexico-doctrinal matchings, which cast little light on the actual practice of the seven contemplations. The fact that they are additional remarks is not, *per se*, an editorial 'anomaly'. Passages 3.28.2.1.9.1. and 3.28.2.1.9.2. are also additional remarks, but these two passages come in as natural after-thoughts which clarify some important points concerning the practice of the contemplations. Not the same can be said about the passage here (3.28.2.1.9.3.).

136 Skt. *āyatana* 'station', 'base', or 'abode'. Buddhaghosa defines the word as follows: *taṁ ākāsānañcaṁ adhiṭṭhānaṭṭhena āyatanam assa sasampayuttadhammassa jhānassa, devānaṁ*

devāyatanam iva (Visṃ 275, § 24). 'The boundlessness [/infinity] of space is "base" (*āyatana*), in the sense of support (*adhiṭṭhāna*), for this absorption together with the factors associated with it, just as the [expression] "abode (*āyatana*) of deities" is [used in the sense of being the support] for the deities.'

137 The complete name of the attainment is 'station of the boundlessness [/inifinity] of space' (Skt. *ākāśānantyāyatana*, cf. AKBh 434, 6; Pali *ākāsānañcāyatana*, cf. Vibh 245, 16; Vism 273, § 12ff).

138 The complete name of the attainment is 'station of the boundlesness [/infinity] of counsciousness' (Skt. *vijñānānantyāyatana*, cf. AKBh 434, 6; Pali *viññāṇañcāyatana*, cf. Vibh 245, 18; Vism 275, § 25ff).

139 Wayman's renders: 'just as there is equipoise of the First Dhyāna by means of the seven orientations, so also there is equipoise of the Second, [...]' (p. 127). The translation apparently construes *samāpatti* as 'equipoise', but the word is clearly used in its technical sense of 'meditative attainment'. Besides, I cannot see any mental factor amongst the so-called 'five-limbs' of the first absorption (see above) which would correspond to 'equipoise' (unless we would take 'focussing [of the mind]' (*ekaggatā*) as resulting in such a quality, but this would be going too far). Cf. also Choi's translation (p. 134, n. 487; *samāpatti* is rendered as *Eintritt*).

140 Cf. the parallel passage in the AbhSamBh (Tatia ed. 80, 25-27; Griffiths 1983, 433): *yathā prathamadhyānasamāpattaye sapta manaskārā evaṁ yāvan naivasaṁjñānāsaṁjñāyatana-samāpattaye yathāyogaṁ yojayitavyāḥ* |

141 Here and below, *vitarka* appears in locative plural. I assume that this refers to the plurality of the acts of rough examination (and subtle investigation). Delhey (SamBh p. 352, n. 9), who also notices this occurrence in the ŚrBh, calls this usage 'a collective term' (*Sammelbegriff*). Tib. closely follows the Skt. and uses the plural marker *dag*. Ch., which apparently contains some editorial clarifications here, translates as: 有尋有伺 'possessed of rough examination and subtle investigation'. In rendering *vitarkeṣv evam audārikatām paśyati* below, the Chinese wording is different: 於諸尋伺觀爲麁性 '[he] sees the coarseness in various rough examinations and subtle investigations' (諸 'various' is often employed for rendering the Skt. plural). It is quite possible that, as implied by the Ch. renderings as well as by the Skt. *vitarkavicārāś* occurring later in this passage, we should understand the references here to the acts of *vitarka* as also including *vicāra*.

The plural usage with a collective sense of *vitarka* may also point out, as also remarked by Delhey (ibid.), that to the editors of the YoBh, *vitarka* and *vicāra* did not mean, after all, completely different processes. If we closely examine the definitions in this passage, they seem to represent different steps in a continous mental process of verbalised scrutiny rather than clearly distinct functions. The compound *tadanubandhānucārī* used in the definition of *vicāra* below seems to indicate that *vitarka* occurs first and *vicāra* follows after it. If this is true, such a view is close to the Sautrāntika interpretation found in the AKBh. According to this, the two factors are different names given to different stages of the speech activators (*saṁskāra*) and cannot operate simultaneously (for this meaning of *saṁskāra*, see AKBh 61, 5; Vetter 2000, 36-37). The view was different from the orthodox Vaibhāṣika doctrine, which considered that *vitarka* and *vicāra* can co-exist in one moment of consciousness (AKBh 61, 7-12; ibid. 439, 19-21; AbhDīp 81-83; cf. also Jaini's Introduction, pp. 83-88.) See also note 128 above on *vitarka* and *vicāra*.

142 SamBh 84, 2-3, defines this level as follows: *samāhitā bhūmiś caturvidhā tadyathā dhyānaṁ vimokṣaḥ samādhiḥ samāpattiś ca* 'the level of concentrated [thought] is of four types, to wit, absorption, emancipation, contemplation, and attainment'.

143 Skt. *vyagrālambanacārī*. Wayman (p. 128) renders the compound as 'which ranges on an unsteady meditative object'. In the next sentence, we also have *vyagracāry evālambane* (see

note 161 to Skt. crit. ed.). Furthermore, in passage 3.28.3.2.1. below, we read: *vyagracāriṇa ālambanād vivecya* and *avyagracāriṇy ālambane* [...] *cittaṁ pravartayati, vyavasthāpayati.* Sakuma (135, § H.2.1.) translates *vyagracāriṇa ālambanād* as *unsteten Gegenstand* and *avyagracāriṇy ālambane* as *stetigen Gegenstand.* As far as I can judge, all these compounds and phrases can be construed as referring either to the unsteady operation of the mind upon the meditative object or the unsteady state of the object on which the ascetic concentrates. The difference between the two interpretations is philological rather than psychological. The effect of this unsteadiness upon the yogi's mind is the same: unsettling and unsatisfactory, especially when compared with the second absorption.

I could not find any close parallel to our passage, but there are clear descriptions of *vitarka* and *vicāra* as imperfect acts of concentration (despite the fact that they pertain to the *samāhitabhūmi*). The word *avyagga* appears in Pali sources with the meaning of 'undisturbed', etc. At SN V 66, 32 and 105, 4, we find the compound *avyagganimittam* '[having the] characteristic [or: 'object of reflection', according to CPD, s.v. *avyagga*] of undistubed[ness]' (CPD renders 'that evites confusion', but I think that the word refers to the steadiness of the mind rather than to the clarity of cognition). This describes the awakening-factor of concentration (*samādhisambojjhaṅga*). At SN I 96, 11 and 25, *avyaggamanaso* or *abyaggamanaso* describes an 'undisturbed mind'. (For other occurrences, see CPD, s.v. *avyagga*).

Though not using the word *vyagga/vyagra*, we find clear indications that *vitakka* and *vicāra* are considered unsteady mental functions. For example, the Vim says: 近五蓋怨令覺觀動，身成懈怠，心成散亂 (T32.418b1-2) 'being close to the enemy [which is represented by] the five hindrances makes *vitakka* and *vicāra* move [i.e., be unstable], [and this makes] the body become slothful (**kosajja*) and the mind confused (**vikkhitta*)'. (My rendering, especially in the first part, differs from Ehara, Soma, Kheminda tr. 1961, 100). The Vism (127, § 148), describing the concentration of the second absorption, declares *vitakkavicārakkhobhavirahena ativiya acalattā suppasannattā ca* '[it is worthy to be called concentration] because of the extreme immobility and complete confidence due to the absence of the disturbance [brought about by] *vitakka* and *vicāra*'. (The word *pasannattā* also means 'clarity', but in the Theravāda tradition, it is usually understood as 'confidence'; see ŚrBh passage 3.28.3.2.1. and respective notes below.) See also Vism 126, § 144: *aduṁ hi patthamajjhānaṁ vitakkavicārakkhobena, vīcitaraṅgasamākulam iva jalaṁ, na suppasannaṁ hoti.* The TatSid explains a similar process: 若心散行，數數起生，是名爲覺 (T32.288b28) 'if the mind operates in a distracted way and frequently arises [in this manner], this is called *vitarka*'; 散心小微，則名爲觀 (T32.288.c2) '[if] the distracted mind is fine[r] and subtle[r], then [this] is called *vicāra*'. Sastri translates 散行 into English as 'unconcentrated' and renders the term into Sanskrit as *vyagra* (see Sastri I 215 and II 185). We have no guarantee that *vyagra* was the actual word used by Harivarman, but this is a possibility, and more importantly, it shows that *vitarka* and *vicāra* were understood as mental processes not exactly stable (see especially 數數起生 in the description of *vitarka*).

144 Skt. *manojalpa* is often rendered as 'mind talk' (e.g., Wayman 128) or, more faithfully, 'mind murmuring' (Cousins 1992, 147) (cf. also Delhey's German translation: *Denksprechen*, SamBh p. 352, n. 9). The term refers to the verbalisation of our thoughts and is clearly differentiated from the actual language. In the TatSid (T32.351a16-19), we read about an oponent who, on scriptural basis, points out that for the practioner who enters the first absorption, language ceases to function (語言滅). He questions how it is possible to speak of *vitarka* and *vicāra* in this context since these are processes causing (or activating) language (覺觀是語言因). Harivarman answers that here by 'ceasing', the scriptures mean the actual uttering

of words, not the processes occurring in the mind. In this sense, we can speak of language 'ceasing' even in the case of a person in the realm of sensual pleasures (*kāmadhātu*) who stops talking. We can see from this explanation that *manojalpa*, associated with *vitarka* and *vicāra*, represents the flow of mental judgement, implying language, but without any utterring of words, whether loud or murmuring (in spite of the basic meaning of *jalpa*). On could say that *manojalpa* refers here to the linguistic basis of discursive thought.

In the *Śrutimayī bhūmiḥ*, we are told that the focusing of the mind (*cittaikāgrya*) is of three kinds: *samāsatas trividhaṁ cittaikāgryaṁ yathābhūta<jñāna>darśanāya saṁvartate | manojalpagataṁ vicitrabhinnālambanacārākāraṁ | manojalpasamantaraṁ vicitrabhinnālambanacārākāram eva | manojalpasamatikrāntaṁ caikāgryaṁ acitrabhinnālambanacārākāraṁ* | (YoBh MS folio 89a1; Tib., P Dzi 196b3-4; Ch., T30.349c23-26) (I am indebted to Prof Schmithausen for his kindly checking the Sanskrit MS). 'Briefly stated, three types of focusing of the mind are conducive to (*saṁvartate*) [for this sense, see BHSD, s.v.] the true wisdom and view, [to wit] [the focusing of the mind] occurring at (*-gata*) [the time of—see Tib. *'i tshe*] mental verbalisation and having the form of operating upon various different objects; [the focusing of the mind] occuring immediately after the [period of] mental verbalisation and just [as the preceding type] having the form of operating upon various different objects; [and focusing of the mind] transcending mental verbalisation and having the form of operating upon an object not various and different [like in the preceding cases].'

Cf. AbhSamBh 8, 26-9, 3 (T31.669c24-670a2; cf. T31.665b22-25, too) which also employs the concept of mental verbalisation (here called *manaso 'bhijalpanā*) for the definition of *vitarka* and *vicāra*. For other sources on *manojalpa*, see T31.104c19-27; 142c20-24; 199b3-5; etc. See also Ji's commentary (T43.121a20-27).

145 For a similar definition of *vitarka* and *vicāra*, see Viniś (T30.623a14-18). See also note 128 above.

146 Skt. *bāhyāyatana*. This appears to refer to the *dharmāyatana* which comprises all concomitant mental functions (*caita*). The distinction between the six internal bases (*cha ajjhattikāni āyatanāni*) and the six external bases (*cha bāhirāni āyatanāni*) is well-known from canonical sources. E.g., DN Ⅲ 243, 14-19; MN Ⅲ 216, 9-18; etc. For this technical sense and the meanings of *āyatana* in general, see CPD, s.v.; PD, s.v.; PED, s.v.; Nyanatiloka 1995, s.v.; etc.

147 MS, Sh: *ākāyikās*. The word is not attested, and, if this is a lexical invention of the ŚrBh authors, the only meaning I could imagine would be 'lasting as long as the body' (cf. *āmaraṇaṁ/-āt* 'till death', MW, s.v. *ā*). This, however, is not only semantically problematic, but also lacks an equivalent in Tib. and Ch. (see below). Doctrinally, too, a reference to the 'body' is hardly relevant here. Though the 'body' is ephemeral, its being used for such an image would be, as far as I can see, an unfelicitous choice in this context. After all, the whole range of mental functions present in absorptions do 'last as long as the body', and limiting the expression to *vitarka* and *vicāra* would have little, if any, persuasive power. To my knowledge, the only context related to the first absortion in which *kāyika*, *in fine compositi*, occurs is *Brahmakāyika* 'belonging to the company of Brahma' or 'Brahama's retinue'. *Brahmakāyikāḥ* or the gods who are Brahma's retinue represent the first level (*bhūmi*) of the first heaven of the material realm corresponding to the first absorption (see, for instance, AKBh 111, 20; *Brahmakāyikā devā* are also known from canonical sources DN Ⅰ 222, 1, etc.; see also Vim: 佛所說 "少修初禪得梵天眷屬" (T32.407a29). 'What the Buddha said [is] "[Those] who practise the first absorption for a little while attain [rebirth in] Brahma's retinue"'; cf. ŚrBh passage 3.28.6.1. below). But connecting *ākāyika* and *Brahmakāyika* for a plausible emendation here could at best be described as indulging in wild imagination.

Tib. *byung nas 'jig pa* and Ch. 或增或減 as well as parallel phrases in the ŚrBh and other sources suggest a very plausible emendation here: *āyāpāyika* '[characterised by] arising [/coming] and decay [/going]', which has also the advantage of staying close to the MS reading. Let us further mention that *āyāpāyika* also means 'gain and loss', a connotation which may have enhanced the rhetorical effect of the compound. We find the compound attested at ŚrBh MS 110bL-M = Sh 424, 3-4, in a sentence followed by lexemes similar to our passage: *āyāpāyikatāṁ* [Sh: *ā(yā)pāyikatāṁ*] *tāvatkālikatām itvarapratyupasthāyitām*. At ŚrBh MS 122a3L = Sh 480, 9-10, and MS 125b7R = Sh 498, 9-10, we have *āpāyikatāṁ tāvatkālikatām itvarapratyupasthāyitām*. However, the corresponding Tib. passages (P 219a6 and 229a7 respectively) read: *byung nas 'jig pa*, while the equivalent Ch. (472a20 and 475b19-20 respectively) has: 或增或減. This strongly supports the emendation of the above ŚrBh MS readings to *ā<yā>pāyikatāṁ*.

Another possible emendation would be *āpāyika(ta)*. Its meaning is 'decay' or, in BHS and Pali, 'pertaining or leading to an evil fate (such as existence in hell)' (BHSD, s.v. *āpāyika*). Confusion or hesitation between *āyāpāyika* and *āpāyika* appears actually to be attested in other sources, too. This was probably not only because *āpāyika* is phonetically and graphically so close to *āyāpāyika*, but also because semantically the former does not depart from the general purport of the context. We find also the same indecision in, for example, MahSūt 150, 2: *āpāyikās tāvatkālikā itvarapratypasthāyina*. Here, too, Tib. has *skye zhing 'jig pa* (P Phi 255a8), which suggests *āyāpāyikāḥ*. Ch., however, reads 壞滅 (T31.646b25), which means that the Skt. MS used for the translation read (or was interpreted as?) *āpāyika*. I think, however, that in a phrase like in our ŚrBh passage here, which contains compunds like *tāvatkālikāḥ* and *itvarapratyupasthāyinaḥ*, the reading *āyāpāyikāḥ* 'arsing and decay' fits much better. And of course, the latter is also supported by Tib. and Ch.

Another possible emendation which would keep fairly close to the MS reading would be *akālika* 'momentary, instantenous' (MW, s.v.), *nur einen Augenblick während, momentan* (PW, s.v.), but this is not supported by Tib. and Ch. as well as by the parallel phrases cited above. See also note 124 to Ch. ed.

148 Skt. *ārabhya* is used here in the sense of 'referring to, having to do', which, in our sentence can also be rendered (admittedly, rather freely) as 'comparing/compared with'. Tib. renders in a free way, too, but it faithfully captures the original meaning: *ltos pa* 'looking at' or 'considering'. Ch., on the other hand, seems to be presuppose another MS reading or was too free in its choice of 求 'wish', 'seek for', etc. If the latter was the case, then the sentence must have been construed as 'when seeking [to attain] the upper level, [the lower level appears to the ascetic as] accompanied by the state of suffering [...]'.

149 The yogi's inner monologue describes a reflective pattern whose structure roughly corresponds to the examination of the six aspects (see passages 3.28.2.1.2.1. to 3.28.2.1.2.7.). The order is admittedly different, and the text is not always very clear as to the precise item to which it refers. Here is, however, the approximate correspondence:

— the first part containing the definitions of *vitarka* and *vicāra* seems to correspond to the specific characteristic (*svalakṣaṇa*).

— the sentence starting with *ete punar vitarkavicārāś* probably corresponds to the meaning (*artha*).

— the phrase beginning with *evam ete adhyātmam* might be the equivalent of the thing (*vastu*).

— *hetusamutpannāḥ*, etc. appears to refer to the general characteristic (*sāmānyalakṣaṇa*).

— *kṛṣṇapakṣyāḥ* is clearly a reference to the category (*pakṣa*).

— *nityaṁ nityakālaṁ dhruvaṁ dhruvakālaṁ* corresponds to the time (*kāla*).

— *tādṛśī prakṛtyā* could be a hint to the reasoning on the basis of the natue of things (*dharmatāyukti*).

150 Supplied on the basis of Ch. 諸尋伺. See note 141 above.

151 The coarse nature of the first absorption from the perspective of the superior level of the second *jhāna/dhyāna* is depicted in many sources: DN I 37, 10-11; Vim (T32.418a28-b15); Vism 128, §§ 151-152; AKBh 440, 6-7: *sormikeva hi nadī vitarkavicārakṣobhitā saṁtatir aprasannā vartate* 'because the [mental] series agitated by *vitarka* and *vicāra* is not calm, just like a river with waves'; *Zuochan sanmei jing* (T15.277c23-278a4: 此覺觀二事亂禪定心, 如水澄靜波蕩則濁。行者如是内已一心覺觀所惱, 如極得息, 如睡得安。是時次第無覺無觀生清淨定。内淨喜樂得入二禪。(the image of the waves is present here, too); PPUpad (T25.185c8-13 (translating verse): 知二法亂心 雖善而應離, 如大水澄靜 波蕩亦無見, 譬如人大極 安隱睡臥時, 若有喚呼聲 其心大惱亂, 攝心入禪時, 以覺觀為惱 是故除覺觀; note the similarities with the passage in the *Zuochan sanmei jing*, which is not surprising at all since the latter work was compiled from various sources and translated into Chinese by the same Kumārajīva); TatSid (T32.341b10-c3; see especially 341b26-27: 又行者於初禪中定未具足, 常爲覺觀所亂 'furthermore, in the first absorption, the ascetic['s] concentration is not yet complete and is always disturbed by taking notice (*vitarka*) and observation (*vicāra*)'; 覺 used for rendering *vitarka* should be construed in its sense of 'become aware' rather than of 'fully comprehend/realise'); etc.

152 Most likely, here *duḥkha*° is construed in the sense of *duḥkhavedanā* 'unpleasant [/uncomfortable] feeling'.

153 Skt. *duḥkhataravihāritā* 'dwelling in more suffering' and *apraśāntataravihāritā* 'dwelling in less serenity' are counted as the first aspect of coarseness; *alpāyuṣkataratā* 'shortness of the life' is the second one (cf. Ch. rendering). *Xianyang lun* (Choi 86, § 32.2.) counts each of these as one aspect and declares that the coarse characteristic should be understood as being threefold. The parallel passage in the AbhSamBh quoted below (see note 156) appears to offer the best solution. It explains the first aspect as 'dwelling in more suffering on account of dwelling in [a state of] non-serenity' (*duḥkhataravihāritā 'praśāntavihāritayā*) (cf. also Choi, p. 134, n. 492).

On the lifespan in various heavens and levels corresponding to the absorption, see AKBh III.79-81 (pp. 173-174). At AN I 267-268, the deities abiding in the station of boundless space have a lifespan of 20,000 aeons (*vīsatim kappasahassāni āyuppamāṇaṁ*), those dwelling in the station of boundless consciousness have a lifespan of 40,000 aeons (*cattārīsaṁ kappasahassāni āyuppamāṇaṁ*), and those born in the station of nothing whatsoever have a lifespan of 60,000 aeons (*saṭṭhiṁ kappasahassāni āyuppamāṇaṁ*). No mention is made here of the station of neither ideation nor non-ideation, but according to the Vibh, the lifespan of the deities abiding in this sphere is 80,000 aeons. Actually, the Vibh (422-426) contains a much more detailed list of the lifepans of various deities or heaven-born beings (*devā*) from the Cātumahārājika gods to those dwelling in the sphere of neither ideation nor non-ideation (see also Vibh-a 518-522; Poussin, vol. 2, p. 173, n. 2.).

In the *Āyuḥparyantasūtra* (Matsumura ed., in Enomoto, Hartmann, and Matsumura eds. 1989, 69-100), a Śrāvakayāna scripture describing the lifespan in all realms throughout the *saṁsāric* Universe, the life in the Heaven of Brahma's retinue (the first heavens corresponding to the first absorption) is half an aeon (*brahmakāyikānāṁ bhikṣavo devānām ardhakalpa āyuṣaḥ pramāṇa[m...]* p. 86, ll. 1-2; cf. Tib. tr. at ibid. p. 99, ll. 1-2; Ch tr. at T17.603c16) and gradually increases to 80,000 aeons for those born in the station of neither ideation nor non-ideation. The extant Skt. MS of the *Āyuḥparyantasūtra* ends with the *Akaniṣṭha* Heaven but from its Tibetan version (Matsumura ed., in Enomoto, Hartmann, and Matsumura eds. 1989, 99-100) as well as the parallel passages in the MVyut (# 3107-3113) we can be reasonably confident that this is the

duration (cf. Matsumura's reconstruction on p. 87). See also the Chinese translation at T17.604a2-6 — interesting to note that the Chinese version reads 大劫 'great aeon' (**mahākalpa*) for the immaterial spheres but has 劫 'aeon' (**kalpa*) for the other heavens and realms.

For the lifespan in the heavenly worlds, see also YoBh 77, 13ff.

154 Skt. *ṣaḍbhir vastubhir*. The six aspects (*ṣaḍ vastūni*) are the meaning, object, characteristic, category, time, and reasoning, described in detail in passages 3.28.2.1.2.- 3.28.2.1.2.7. Their examination actually represents the contemplation perceiving characteristics. Also supporting this identification is the usage of the verb *paryeṣate*, which is frequently employed with the six aspects (see 3.28.2.1.2. above). Xuanzang's rendering 由前六事 'by means of the six aspects [explained] before' is probably an editorial edition which points at a similar understanding.

155 Briefly stated, this means that the ascetic will attain each of the four absorptions and four immaterial attainments by means of the seven contemplations. In the station of neither ideation nor non-ideation, the last of the eight meditative stages, the attainment of the fruit of the culmination of the practice coincides with the full realisation of this level and also marks the climax of the mundane path. Cf. also Ch. ed.

156 Cf. the parallel passage in the AbhSamBh (Tatia ed. 80, 27-29; Griffiths 1983, 433): *audārikalakṣaṇaṁ punaḥ sarvāsv adhobhūmiṣu yāvad ākiṁcanyāyatanāt samāsena dvividhaṁ veditavyam — duḥkhataravihāritā 'praśāntavihāritayā, alpāyuṣkataratā* [Tatia and Griffiths spell: °*yuska*°] *ca* <|> [Tatia and Griffiths have no punctuation mark] *tad-viparyayeṇordhvabhūmeḥ śāntalakṣaṇaṁ veditavyam* | | .

157 Tib. contains here an additional passage which cites the entire canonical stock phrase describing the attainment of the first absorption. Neither the extant Skt. MS and nor Ch. the Chinese rendering contains such a citation. An almost identical sentence is found at 3.28.2.1.9. 1. Tib. reads: *'dod pa dag las dben pa{'i} sdig pa mi dge ba'i chos rnams la dben pa | rtog pa dang bcas pa | spyod pa dang bcas pa | dben pa las skyes pa'i dga' ba dang bde ba can | bsam gtan dang po'i yan lag lnga bsgrubs te gnas pa dang* | . This corresponds to Skt. *vivikta*<*ṁ*> *kāmair viviktaṁ pāpakair akuśalair dharmaiḥ savitarkaṁ savicāraṁ vivekajaṁ prītisukhaṁ prathamaṁ dhyānaṁ pañcā*<*ṅ*>*gam upasaṁpadya viharati* (cf. also ŚrBh-Gr 20, 23-24, but without *pañcā*<*ṅ*>*gam*). The only difference in the Tibetan citation before passage 3.28.3.1.1. is the omission of *pañcāṅgam* (omission which actually agrees with the scriptural stock phrase; see note 127 above). If the Tib. reflects a different MS reading (lost in Skt. and Ch.), the original can be restored as: **viviktaṁ kāmair viviktaṁ pāpakair akuśalair dharmaiḥ savitarkaṁ savicāraṁ vivekajaṁ prītisukhaṁ prathamaṁ dhyānaṁ upasaṁpadya viharatīty uktaḥ* 'it is said [in the scriptures], "[the ascetic] dwells having attained the first absorption which is separated from sensual pleasures, is separated from bad and unwholesome factors, is possessed of rough examination, is possessed of subtle investigation, [has] joy and pleasure born of separation"'.

It is true the quotation is quite natural in this context, and the following passages represent glosses on each of the words above, but this does not necessarily mean that the extant Skt. MS contains a lacuna here. We have seen that the citation is also missing in Ch. Actually, the Tib. version cites the canonical formulae at the beginning of all the sections dedicated to the absorptions and immaterial attainments (see below). All these quotations similarly lack in Skt. and Ch. The most likely explanation for this is that the citations of the stock-phrases were added by the Tibetan translators as part of an editorial effort to bring more clarity (a reader-friendly reminding of the entire formula?).

For similar glosses on this and all the following absorptions below, see also *Xianyang lun* (T31.486c24ff.).

158 See passage 3.28.2.1.2.4. and note 38 above.

159 These two separations obviously correspond to the two aspects of sensual pleasures. The

most natural way of construing *saṁprayogaviveka* is 'separation from the union with defilements'. Sakuma renders *saṁprayogaviveka* as *die Loslösung von der Verbindung [des Geistes mit den Begierden]* (vol. 2, p. 132). This is the basic Abhidharmic understanding and is also attested in the Far Eastern exegetical literature. After glossing *kleśakāma* and *vastukāma* (see note 38 above), To-ryun defines the two separations as follows: 對治起時，與不貪俱，名相應離。厭背五塵，名境界離。(T42.472c7-9) 'When the antidote arises, it is accompanied by non-greed, [this] is called separation [from] union [with greed]. Abhorring and averting the five dust[y sense-fields i.e., visible objects, sounds, smells, tastes, tangible objects] are called separation from the objects'. Ji's Commentary has nothing to say on this matter (see T43.121a20-121b18), but we find in Chengguan's Subcommenatry on the *Avataṁsakasūtra* the following gloss: 内心不與欲貪相應，名相應離。不染外境，名境界離。(T36.486b23-24) 'Inwardly, the mind not being united with greed is called separation from union. Not being polluted by the exterior objects is called separation from the [exterior] objects'. In the Commentary on the *Avataṁsakasūtra* (T35.783c28-29), Chengguan also mentions these two separations, citing *juan* 33 of the ŚrBh, but does not elaborate upon them.

160 AKBh 312, 7-8, defines the secondary defilements (*upakleśa*) as follows: 'the secondary defilements are all those defiled factors different from the principal defilements, [those] mental functions comprised in the aggregate of volition and impulses (*saṁskāraskandha*)' (*ye 'py anye kleśebhyaḥ kliṣṭā dharmāḥ saṁskāraskandhasaṁgṛhītāś caitasikās ta upakleśās*). Cf. also AKBh pp. 10-11 (ch. 1, *kārikā* 15a-b).

161 It is not clear how the subject of the sentence should be analysed (cf. Sakuma, p. 133, n. 745). I think that though stylistically akward, the most natural way of construing the sentence is understanding 'bad and unwholesome factors' (which I supply in square brackets) as its subject. The authors might have thought that *pāpakair akuśalair dharmair iti* in the citation is enough to announce the subject and did not express it again in nominative, as a more careful style would have required. This is also the understanding reflected by the Ch. translation (Ch., however, reads **kleśakāmahetukāḥ* instead of Skt. *upakleśāḥ* and Tib. *nye ba'i nyon mongs pa*; cf. note 44 to Ch. ed.). Syntactically it is also possible to construe the sentence as: '[bad and unwholesome factors] are secondary defilements; [being] caused by sensual pleasures, unwholesome factors, to wit, bodily misdeeds, [...] occur'. The other solution is to take *akuśalā dharmās* as the subject and translate as 'the unwholesome factors are secondary defilements, which are born of sensual pleasures causes, [they are] to wit, [...] (cf. Sakuma 132). The need of a relative pronoun would be felt here, and Tib. *gang dag* actually suggests such a possibility. It is hard to know whether this is the reading of the MS used by the Tibetan translators or is their editorial addition in order to make the sentence clearer. A final pronouncement is certainly difficult, but I believe that (though not a masterpiece of style!) the sentence can be read even without a relative pronoun.

162 The latter part of the sentence has canonical roots. A similar stock-phrase is found at DN II 59, 1-3 (and below several times); DN III 289, 6-8; MN I 410, 30-31; AN IV 400, 28-401, 2; Vibh 390, 15-17. The phrase usually occurs in the context of explaining the cause and results of craving (*taṇhā*). The description of the pernicious fruition of craving ends with the following sentence: 'Because of guarding [one's property], various bad and unwholesome factors [such as] taking up a staff, taking up a [stabbing] weapon, strife, quarrel, dispute, contention, slander, [and] untrue words occur' (*ārakkhādhikaraṇaṁ daṇḍādāna-satthādāna-kalaha-viggaha-vivāda-tuvaṁtuva-pesuñña-musā-vādā aneke pāpakā akusalā dhammā sambhavanti*). (There are some differences in the wording of each text mentioned above, the most important ones being at DN III 289, 6-8, which reads: *ārakkhādhikaraṇaṁ paṭicca*, and at MN I 410, 30-31, which does not contain *ārakkhādhikaraṇaṁ*; note also that the latter

occurrence is found in a different doctrinal context.) (For the gloss of some of the terms above, see DN-a II 500, § 10.) The history of some of the words in this stock-phrase can be traced to an even earlier stage. The *Kalahavivādasutta*, included in the *Aṭṭhakavagga* of the *Suttanipāta* (pp. 862-877), contains a brief catechism regarding the cause of strifes (*kalahā*) and disputes (*vivādā*) as well as other negative factors ending in slander (°*pesunā*). The ultimate cause is, we are told, the incorrect ideation (*saññā*) concerning mind and matter (*nāmañ ca rūpañ ca*) (see verses 872-874). (The *Aṭṭhakavagga* section of the *Suttanipāta* belongs probably to one of the earliest strata of Buddhist literature; see Nakamura 1989, 27; von Hinüber 1997, 49.)

The compound *kalahabhaṇḍanavigrahavivādaśāṭhyavañcananikṛtimṛṣāvādāḥ* which appears in our ŚrBh passage is partly different from the canonical *kalaha-viggaha-vivāda-tuvaṁtuva-pesuñña-musā-vādā*. Actually, Buddhist literature contains a few more or less similar compounds, the ŚrBh form apparently being a developed version. For instance, in the MVastu (3.48, 13-14), we find: *kalahabhaṇḍanavigrahavivādaṁ*. The same compound appears in quite a few Sarvāstivādin canonical sources (see SWTF, fascicle 9, pp. 35-36, s.v.). Similarly, we see in the SuvParPP (125, 8-9): *kalahabhaṇḍanavigrahavivāda*°. In the SadPuṇḍ (452, 8, verse 23), we see a simpler version: *kalahe ca vivādavigrahe*. The DaśBh (Rahder ed. 26-27, ch. 2, § Q) contains some of the words above, but they do not appear in compounds or even in same sentence. Later Sanskrit Buddhist sources also contain similar phrases. E.g., ŚikSam 149, 8: *kalahabhaṇḍanavivādakṣobhyaś*; PrasPad 52, 8: *kalahavigrahavivādaṁ*; etc. The BoBh contains a form which is even more developed than the ŚrBh counterpart. It reads: *śastrādāna -daṇḍādāna-kalaha-bhaṇḍana-vigraha-vivāda-śāṭhya-vañcana-nikṛti-mṛṣāvāda-mithyādharma-saṁgṛhītāḥ anekavidhāḥ pāpākā akuśalā dharmāḥ* (BoBh 253, 2-4). At BoBh 7, 8-9, we also see: *kalaha-bhaṇḍana-vigraha-vivādeṣv*; and BoBh 179, 26, contains: *kalaha-bhaṇḍana-vigraha-vivāda*°; both closely resembling the first half of the compound in the ŚrBh.

Some lexical remarks on *śastra* and *daṇḍa* are necessary. Skt. *śastra* means 'an instrument for cutting or wounding', 'knife', 'sword', 'dagger', and (to make matters worse!) 'any weapon' (MW, s.v.). In the Pali Canon, the word *sattha* is certainly construed as a generic term. For example, in the *Vinaya*, the rule entailing expulsion [from the Order] (*pārājika*) in the case of killing a human being contains the compound *satthahārakaṁ*, the first part of which is explained as: *asiṁ vā sattiṁ vā bhendiṁ vā lagulaṁ vā pāsāṇaṁ vā satthaṁ vā visaṁ vā rajjuṁ vā* (Vin III 73, 26-28). This is translated by Horner as 'a knife or a dagger or an arrow or a cudgel or a stone or a sword or poison or a rope' (Vin Engl. tr. I 126) (see also Buddhaghosa's commentary and Horner, ibid., p. 125, n. 2). It is noteworthy that *sattha* is construed first as a word encompassing all kinds of weapons (including even poison) and then is employed as an individual term meaning, in all likelihood, 'a sword'. Probably, a rendering like '[a weapon like] sword[, etc.]' is the closest we can get to conveying the entire semantic sphere of *sattha/śastra*. In the ŚrBh passage here, *śastra* seems to be contrasted with *daṇḍa*, implying thus a stabbing weapon versus a striking one. Sakuma (vol. 2, p. 132) similarly construes the word as *[Stich-]Waffen* or '[stabbing] weapon', which seems to be the most appropriate translation here. This is also supported by Tib. *mtshon* and Ch. 刀, both usually meaning 'sword' but also having the more generic sense of 'stabbing or cutting weapon or tool'.

Skt. *daṇḍa* equally poses problems, especially as to the length of the tool/weapon meant here. The word can mean 'stick, staff, rod, pole, cudgel, club' (MW, s.v.). No doubt, all these could be used for aggressive purposes. An argument from practicabilty is, therefore, of no help. We might add here that *daṇḍa* does not appear to have been employed as a regular weapon of the *kṣatriya*s or of the foot-soldiers in the traditional Indian army either (see Pant 1970). The word in our passage has, therefore, no specialised military sense, which could be verified from archeological findings. The only clue we have here is Xuanzang's rendering. Ch. 杖 refers to a 'walking

stick' or any staff about the same size which, if need be, can be used for defence or attack. Unfortunately, there is no way we can verify whether Xuanzang and his team rendered the word having in mind a size accurately corresponding to the Indian weapon denoted by *daṇḍa*. Nevertheless, without any other hint, I have decided to rely on Xuanzang's 杖 (!) for my translation of the term.

163 The instrumental of the Skt. phrase *svabhūmikair vitarkavicāraiḥ kāmaprātipakṣikaiḥ kuśalaiḥ* can be construed as meaning 'in the form of', as also suggested by Sakuma's *in Gestalt von* (p. 133, § H.1.3.), or in a sociative sense of 'accompanied by' (thus explaining *sa-* in *savitarkaṁ savicāram*), as apparently understood by Tib. I incline to believe that the former alternative is more likely, but my rendering above tries to capture both nuances. I understand the plural of *vitarkavicāraiḥ* as referring to the multiple acts of coarse examination and subtle investigation (see passage 3.28.2.2.2. above).

164 Our text qualifies the coarse examination and subtle investigation as being wholesome factors. Buddhist thought actually distinguishes between wholesome (*kusala/kuśala*) and unwholesome (*akusala/akuśala*) varieties of *vitakka/vitarka*. For instance, DN III 215, 3-6 states: *Tayo akusala-vitakkā. Kāma-vitakko, vyāpāda-vitakko, vihiṁsā-vitakko. Tayo kusala-vitakkā. Nekkhamma-vitakko, avyāpāda-vitakko, avihiṁsā-vitakko.* 'Three kinds of unwholesome thoughts: thoughts [directed at/under the sway of] sensual pleasures, thoughts of malice, [and] thoughts of violence. Three kinds of wholesome thoughts: thoughts [directed at] deliverance [from sensual pleasures], thoughts of benevolence [lit., non-malice], [and] thoughts of non-violence.' (see also MN 114-118; Vibh 362-363). AN I 254, 16-25, adds to these three unwholesome thoughts another set of three 'secondary defilements subtly accompanying [the mind]' (*sukhumasahagatā upakkilesā*), i.e., thoughts [of attachment] for one's relatives (*ñātivitakko*; the PTS text reads: *jāti*°; see, however, AN-a II 362, 19-20, which has: *ñāti*°; Woodward and Rhys-Davids, AN Engl. tr., vol. 1, p. 232, n. 6, also propose the reading *ñāti-vitakko*, though they do not indicate their source), thoughts [of attachment] for one's [home]land (*janapadavitakko*), and thoughts connected with [the wish] not to be despised (*anavaññatti-paṭisaṁyutto vitakko*) (or, as Woodward and Rhys-Davids suggest, on the basis of the Commentary, caring for one's 'reputation' (AN Engl. tr., vol. 1, p. 232)). After the elimination of these six types of unwholesome thoughts, there still remains, our Pali text continues (AN I 254, 27-255, 2), another kind of *vitakka* called *dhammavitakkā*, which appears to refer to *vitakka* in the first absorption. Buddhaghosa glosses the word as: *dasavipassanūpakkilesavitakkā* (AN-a II 362, 25-26). Woodward and Rhys-Davids (AN Engl. tr., vol. 1, p. 232, n. 8) discuss the word, concluding that the rendering of 'reflections about mind-states' is more appropriate than 'righteous thoughts' (the latter being the equivalent suggested by the PTSD). I think, however, that *dhamma*° can also be construed here as 'in accordance with the Teaching' (cf. *paṭisaṁyutto* in *anavaññatti-paṭisaṁyutto vitakko* above). The meaning is, I assume, that of thoughts or reflections which agree with the prescriptions for practice of the first *jhāna*. From the viewpoint of the higher absorptions, it is true that this kind of reflections are an obstacle to be abandoned (and therefore *upakkilesa* as categorised by Buddhaghosa), but as far as the first *jhāna* is concerned, they can be called 'righteous thoughts'. (For *vitakka/vitraka* in the Vibh and parallel sources, see Schmithausen 1986, especially p. 225.)

The category of unwholesome thoughts, whether three or six, is also known in the Northern tradition (see TatSid T32.352a29-353a22: 'The Chapter on Unwholesome Thoughts' 惡覺品; *Zuochan sanmei jing* T15.273a26-b5; etc). The unwholesome thoughts are also mentioned in the ŚrBh several times. E.g., *tatra vitarkaḥ kāmavitarkādayaḥ kliṣṭā vitarkāḥ.* (MS 105a5L-M; Sh 399, 4-5) 'Herein, "thought" [refers to] defiled thoughts, [to wit,] thoughts [directed at] sensual pleasures, etc.' (the enumeration is, most likely, meant to include the thoughts of malevolence

and the thoughts of harming). In the same context, the ŚrBh also mentions other minor forms of unwholesome thoughts, such as thoughts [of attachment] for one's relatives, thoughts [of attachment] for one's [home]land, thoughts [of attachment] for immortality (MS 105b1M, Sh 400, 4: *jñātijanapadāmaravitarkaṁ*, which largely agrees with the Ch.: 於親屬國土不死 [...] 諸惡尋思 (T30.457b27-28); Tib. *nye du'i rnam par rtog pa dang ljongs kyi rnam par rtog pa* (P 177a6; D147a3), however, does not contain the equivalent of *amara* which appears in Skt. and Ch as well as in other parallel passages). We also see *jñātijanapadāmaravitarkaḥ* at ŚrBh-Gr 152, 12, etc. (cf. also Tib D *Dzi* 39a5, this time containing the equivalent of *amaravitarka* = *mi 'chi ba'i rnam par rtog pa*; Ch. T30.412a3-4). At AKBh 319, 2, we find *jñātivitarko janapadavitarko 'maravitarkaḥ*. BoBh 145, 13-16, also lists similar unwholesome thoughts, which compared with the earlier canonical sources, have gradually increased in number: *yathā kāma-vitarkam. evaṁ vyāpāda-vihimsā-jñāti-janapadāmara-vitarkā avamanyanā-pratisaṁyuktaḥ kulodayatā-pratisaṁyuktaś ca vitarko veditavyaḥ.* 'It should be understood that just as the thoughts [directed at] sensual pleasures are, even so are the thoughts of malice, of harming, of [attachment] for one's relatives, of [attachment] for one's [home]land, for immortality, [the thoughts] associated with contempt, and thoughts associated with [the arrogance] of success [in life] [/high status] of [one's] family.' (cf. also Tib. D *Wi* 78b3-4, also containing the correspondent of *amaravitarka* = *mi 'chi ba'i rtog pa*; Ch. T30.512c18-20) (for the meaning of *kulodayatā-pratisaṁyukta*, see Tib. rendering; cf. SWFT, fascicle 10, p. 94, s.v.). For *vitarka* in Viniś, see Ahn 2003, 147-148 (Tibetan edition) and 355-358 (German translation).

The wholesome thoughts (*kusalavitakkā/kuśalavitarkāḥ*) are, obviously, the absence or abandonment of their negative counterparts (see DN III 215, 3-6, cited above; MN 114-118; TatSid T32.353a23-354c2: 'The Chapter on Wholesome Thoughts' 善覺品; *Zuochan sanmei jing* T15.273b6-274c19, with detailed advice on how each of the six unwholesome thoughts can be eliminated; etc.).

165 It is interesting to note that *vitarka* and *vicāra* also appear associated with meditative states in the Hindu spiritual tradition. Thus *Mahābhārata* 12.188.15 (vol. 3, p. 2245) declares that 'investigation, examination, and discrimination arise in the sage intently concentrating upon the first absorption for the first time' (*vicāraś ca vitarkaś ca vivekaś copajāyate | muneḥ samādadhānasya prathamaṁ dhyānam āditaḥ* | |). It is not clear from the text whether *vicāra* and *vitarka* were construed precisely in the same way as in Buddhism. One notices that they appear in the reverse order from the usual sequence in Buddhist sources. More importantly, the *Mahābhārata* contains an extra element: *viveka*, a typically Hindu philosophical term (for its meaning see, e.g., *Chāndogya Upaniṣad* VI.9.2., where *viveka* is the faculty of discerning the real essence; the passage follows almost immediately after the famous phrase *tat tvam asi* which occurs at VI.8.7.; cf. also YS II.26: *vivekakhyāti*, YS III.55: *vivekajaṁ jñānam*; etc.). The association of this factors with *prathamaṁ dhyānam* may suggest a Buddhist influence. What is intriguing is that the *Mahābhārata* does not continue with the second, third, etc. absorptions and thus *prathamaṁ dhyānam* looks somehow unusual. (Or does this refer to 'meditation which is first [acquired by the sage]', a sense reinforced by *āditaḥ*?—less likely!)

YS 1.17 defines the *samādhi* characterised by conscious mental faculties in the following way: *vitarkavicārānandāsmitārūpānugamāt saṁprajñātaḥ* '[contemplation is] conscious because it is accompanied [by mental factors] in the form of examination, [or] investigation, [or] joy, [or] the sense of existing [as a distinct individuality]'. (Meisig 1988, 49, reads: °*āsmitānugamāt* but records °*āsmitārūpānugamāt* as a *var. lec.* in quite a number of editons (p. 53); cf. also Prasāda ed., p. 32, and Woods tr., p. 40, which also read with °*rūpa*°.) Vyāsa's understanding of *vitarka* and *vicāra* in his commentary to this *sūtra* is along the same lines as

the Northern Buddhist Abhidharma: '*vitarka* is the coarse orientation of the mind towards the meditative object; *vicāra* is the subtle [orientation of the mind]' (*vitarka*<*ś*> *cittasyālambane sthūlābhogaḥ* | *sūkṣmo vicāraḥ* | ; Rāma Prasāda, ed., p. 32; Prasāda reads: *vitarkacitta°*; cf. also Vācaspatimiśra's sub-commentary, ibid., pp. 33-34).

166 Cf. the Tib. and Ch. translations which are more explicit about the way the phrase should be construed.

167 Skt. *vipulapraśrabdhicittakāyakarmaṇyatayā*. The word *vipula* literally means 'extensive', 'abundant', etc. *Cittakāyakarmaṇyatā* 'malleability [/flexibility] of the mind and body' is identified in the ŚrBh as 'ease': *cittakāyakarmaṇyatā, iyam atra kāyacittapraśrabdhiḥ* (Sakuma 26, § G.2.; see also *cittakarmaṇyatā cittapraśrabdhir utpadyate*; ibid., p. 27, § G.2.). AKBh 55, 8-9 also equates the two terms: *praśrabdhiś cittakaramaṇyatā*. (Equally relevant is the subsequent discussion in the AKBh concerning *kāyapraśrabdhi*). At AKBh 438, 18, we read: *iha prasrabdhisukhaṁ* 'here [i.e., in the first two absorptions] there is joy [in the form of] ease'. See also *kāyakammaññatā* and *cittakammaññatā* at Dhs 15, § 46 and § 47, as well as the definition of *prasrabdhi* at SamBh 89 (cited in note 184 below).

168 The syntax and, closely related to it, the meaning of the sentence raises a few problems. Sakuma (p. 133, n. 746) correctly analyses it as consisting of four phrases: the first two (*īpsitābhilaṣitārthasaṁprāpteḥ, prītau cādoṣadarśanāt*) refer to *prīti* and the last two (*sarvadauṣṭhulyāpagamāc ca vipulapraśrabdhicittakāyakarmaṇyatayā*) describe *sukha*. In his translation (p. 133), Sakuma, in a manner similar to the Sanskrit tradition of glossing separetely upon each component (*pratīka*) of a compound, divides *prītisukham* into its constitutive parts, equating *prīti* with the former two phrases and *sukha* with the latter two. This equation is certainly appropriate, but as far as my translation is concerned, I have preferred to stay as close as possible to the original Skt. wording.

Grammatically, the first three phrases are in ablative and the last one in instrumental. Usually, when both cases are employed to express the reason, the instrumental tends to be subordinate to the ablative. Here, however, it seems that the instrumental functions as a supplementary reason wich clarifies why the first *dhyāna* is said to characterised by 'joy and pleasure'. *Vipulapraśrabdhicittakāyakarmaṇyatayā* is therefore not to be taken as the reason of *sarvadauṣṭhulyāpagamāc ca* (i.e., 'due to the dissappearance of all noxiousness [, disappearance caused] by [...] ease'). On the contrary, we know from canonical sources (see below) that *praśrabdhi* is not the cause but the effect of the disappearance of *dauṣṭhulya* (cf. also Sakuma p. 133, n. 746). (My rendering suggests this relation between the last two phrases by adding 'resulting' in square brackets.)

Furthermore, we must also notice that though we find *prītau* in the second phrase, there is no parallel phrase referring directly to *sukha*. In other words, we have no **sukhe cādoṣadarśanāt*, though at the level of the first absorption, the ascetic is equally unaware of the deficiency of <u>both</u> *prīti* and *sukha*! Finally, let us also note that the first half of our passage presumably qualifying *prīti* can hardly be considered a clear definition, i.e., an accurate description of 'joy' in terms of the psychological factors which it implies. The phrase *īpsitābhilaṣitārthasaṁprāpteḥ* would seem to be as relevant for 'joy' as much as it is for 'pleasure'. The achievement of the goal, for which our yogi has so much yearned, is the attainment of the first absorption, which is possessed of *prīti* and *sukha* alike. The second phrase, *prītau cādoṣadarśanāt* directly refers to 'joy', but it does not say anything on its psychological content either. Actually, for a more precise definition, we must wait until passage 3.28.3.2.5. below, i.e., the gloss upon 'joy and pleasure' in the second absorption.

All in all, these details show that we have to do with a sentence lacking stylistic refinement and commentarial precision. It may reflect a (rather crude) oral style of a master (hastily?) giving a few practical explanations to his disciples.

[169] Our gloss here seems to identify *sukha* with *praśrabdhi*. The latter is frequently depicted in Buddhist sources as a precondition or qualification of *sukha*. At DN I 73, 20-24 (immediately preceding the *paṭhamajjhāna* stock-phrase), we read: *tass' ime pañca nīvaraṇe pahīne attani samanupassato pāmujjaṁ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṁ vedeti, sukhino cittaṁ samādhiyati.* 'Upon perceiving that the five hindrances have been abandoned, gladness is born; in him who is gladdened, joy is born; the body of he whose mind is filled with joy acquires ease; the body having acquired ease feels pleasure; the mind of him who feels pleasure becomes concentrated' (my rendering is fairly free). A similar sequence of *pīti, passaddhi,* and *sukha* is also found at DN I 196, 10-12. The post-canonical Nett (29, 21-22), probably echoing these canonical sources, says: *pīti passaddhiyā padaṭṭhānaṁ. passaddhi sukhassa padaṭṭhānaṁ* 'Joy is the base [/proximate cause; see PTSD, s.v.] of ease. Ease is the base of pleasure'. For an early classification of *passaddhi* (in the sense of 'calming'), see SN IV 217-218; also see the definitions of *kāyapassaddhi* and *cittapassaddhi* at Dhs 14-15, § 40 and § 41 respectively.

AK VIII.9b considers that *praśrabdhi* (var. lec. *prasrabdhi*) best describes the content of *sukha* in the context of meditation psychology: ***prasrabdhiḥ sukham ādyayoḥ*** | *prathamadvityayos tu dhyānayoḥ prasrabdhi<ḥ> sukham ity uktam* (AKBh 438, 17-18) (Pradhan reads: ***prasrabdhisukham*** but in note 5, p. 438, records the 'G' reading: ***prasrabdhiḥ sukham***, which I follow here; I also emend the subsequent occurrence of *prasrabdhisukham* to *prasrabdhi<ḥ> sukham*; Tib. consistently presupposes *prasrabdhiḥ sukham*, and so does Ch. seem to do). **'In the first [two absorptions] pleasure is ease.** It has been stated that in the first and second absorptions, in contrast (*tu*) [to the third absorption], pleasure is ease'. The subsequent discussion in the AKBh (438, 18 - 440, 8) makes it clear that important differences between the Vaibhāṣikas and the Dārṣṭāntikas existed on how *sukha* and *praśrabdhi* should actually be construed in this context (see note below).

The phrase *sarvadauṣṭhulyāpagamāc* also seems to be closely related to *praśrabdhi*, and thus indirectly to refer to *sukha*. The elimination of the noxiousness [/badness] (*dauṣṭhulya*) is a condition determining the obtainment of the ease. In the *Bhāvanamayī bhūmiḥ*, for example, we read: 麤重已遠離故，獲得輕安。輕安故，生心身清涼。(T30.394c29-395a1). 'Because noxiousness has disappeared, [the ascetic] obtains ease. Because of ease, he produces in his body and mind [a sensation of] coolness'. My translation follows the Chinese version. The Tibetan rendering (which is part of a larger sentence) has a slightly different wording: *gnas ngan len dang bral bas kyang de'i shin tu sbyangs pa dang | shin tu sbyangs pas bskyed pa'i lus dang sems kyi phan pa bsil bar gyur pa bsgom pa yongs su rdzogs par 'gyur ba* (ZT 72.1328, 18-20) (Tib. *gnas ngan len dang bral pas* strongly suggests *dauṣṭhulyāpagamāt*, similar to our passage in the ŚrBh). On *dauṣṭhulya*, see Schmithausen 1969a, n. 145, pp. 156-158.

See also note 184 below on joy and pleasure in the second absorption.

[170] As pointed out in the preceding note, the AKBh identifies ease (*praśrabdhi*) with pleasure (*sukha*) in the first two absorptions. By using *praśrabdhi* to gloss upon *sukha*, the ŚrBh seems to share a similar view. This actually sheds some light upon the doctrinal stance of the ŚrBh authors. Vasubandhu discusses in detail the differences between the Ābhidhārmikas (the orthodox Sarvāstivādin Vaibhāṣikas) and 'others' (identified by Yaśomitra as the Dārṣṭāntikas and/or Sautrāntikas) concerning the precise understanding of *sukha* (AKBh 438, 18 - 440, 8; see also AKVy 673 - 676, for details and the identification of the opponents.) The debate is full of doctrinal intricacies, but the relevant points for our discussion can be summed up as follows. The Ābhidhārmikas deny the fact that the *sukha* experienced in *dhyāna*s can be bodily 'because one who is in meditative attainments does not have the complex of [sensible] cognitions [i.e., visual perception, etc.]' (*samāpannasya vijñānakāyābhāvāt* | AKBh 438, 21) (cf. also AMVibh

T27.412b2ff; T28.308c17ff.). The Dārṣṭāntikas, on the other hand, consider that in the first three absorptions there is no faculty of mental pleasure (*caitasikaṁ sukhendriyaṁ*) and that in all these three *dhyāna*s, pleasure refers only to corporal pleasure (*kāyikam eva sukham aṅgaṁ*) (AKBh 439, 1-2; see also AKBh 41, 12-18; cf. AMVibh, T27.412b3-4, referring to a similar opinion of other proponents 有說者, who are not, however, identified). From the viewpoint of the Dārṣṭāntikas, *praśrabdhi* is present in all the four absorptions but is different from *sukha* (see *prasrabdhisukheyoḥ pṛthagvacanān na prasrabdhir eva sukham* | AKBh 439, 9; cf. AKVy 674, 5-9; cf. also AKBh 439, 6, for fourth absorption). In this meditative context, *praśrabdhi* is described as a wind which pervades the body and is born of a special concentration. This wind leads to a pleasant bodily feeling or sensation (AKBh 439, 10ff; AKVy 674, 27), which is the object of a tactile perception associated with pleasure (AKVy 674, 17ff.). The fact that unlike the Ābhidhārmikas, the Dārṣṭāntikas/Sautrāntikas seem to accept the existence of both *cittapraśrabdhi* and *kāyapraśrabdhi* is also attested in other parts of the *Kośa* (see AKBh 55, 8-16; AKVy 128-129; for the identification of this view as being connected with the Sautrāntikas, see Saheki 1978, vol. 1, p. 158, and Poussin, vol. 1, 157).

Our passage in the ŚrBh, though not as explicit as the AKBh, makes, however, some hints at its doctrinal background. Judging from *vipulapraśrabdhicittakāyakarmaṇyatayā* (as well as from *tatprātipakṣikapraśrabdhicittakāyakarmaṇyatāsukhānugatvāt* in passage 3.28.3.2.5.), the authors of our text, unlike the Ābhidhārmikas, seem to accept both *cittapraśrabdhi* and *kāyapraśrabdhi*. It thus seems that in this respect, the ŚrBh stance is similar or identical with that of the Dārṣṭāntikas/Sautrāntikas. Furthermore, if this qualification refers to *sukha* (as it most likely does), then the ŚrBh is again different from the Ābhidhārmikas, for whom *sukha* in the first two absorptions would be *cittapraśrabdhi* only. In this respect, however, it seems that the ŚrBh standpoint is also distinct from the Dārṣṭāntikas/Sautrāntikas since the latter do not identify the *sukha* in absorptions with *praśrabdhi*.

See also passages 3.28.3.2.5., 3.28.3.3.5. and respective notes below.

171 Skt. *upanidhyāna* 'reflection'. In Pali, *upanijjhāna* and *upanijjhāyana* mean 'reflection, meditation' as well as 'looking at', and *upanijjhāyati* is 'to contemplete, hence, 1. to look at regard intently or coveteously; 2. to meditate upon (acc.)' (CPD, s.v.). We thus find *upajjhāna* used in the sense of 'meditation' in, for example, the Jātaka Commentary: ***jhāyatīti*** *lakkhaṇūpanijjhāna-ārammaṇūpanijjhānasaṁkhātehi jhānehi jhāyati* (Ja V 251, 18-19) '**meditates** means that [the *paccekabuddha* Sonaka, one of the characters of the tale] meditates by means of the so-called meditations of 'reflection upon characteristics [and] reflection upon meditative objects'. The latter reflection, i.e., *ārammaṇūpanijjhāna*, is actually identical with *ālambanopanidhyāna* in our passage. We have no further details, however, on the way the authors of the Jātaka Commentary defined the term. On the other hand, *upanijjhāna*, *upanijjhāyati*, etc. often appear in collocations related to desire, i.e., looking with a covetous eye at something (e.g., Mil 124, 21; Vism 353, § 51; cf. also Vin I 193, 6, etc.: *upanijjhāyati*).

We also find the word in the BoBh (8, 22; 17, 2-3; and 209, 10-11; in the last two occurrences together with *samyag°*), and though there is no detailed definition, *upanidhyāna* as a technical term seems to stress the reflective or contemplative aspect of meditation. The Tibetan and Chinese renderings of the term in our ŚrBh passage also support such a conclusion (see text and footnotes to the respective editions). It is noteworthy that though the ŚrBh deals here with *dhyāna* in the strict sense of absorption, it, nonetheless, stresses the observational (as opposed to enstatic) nature of these meditative states (cf. also *smṛti°* 'mindfulness' in the next phrase).

Let us also note that the ŚrBh passage here contains some parallels with the definition of *dhyāna* at AKBh 433, 7-13.

172 Skt. *ekāgrasmṛtyupanibandhād* can be interpreted in two ways. The word *upanibandha* literally means 'being linked/bound to'. One way of construing this is to take this as referring to

being linked to the meditative object by means of the one-pointed mindfulness, as I render above. Sakuma (1990, vol. 2, p. 134) translates more freely as *da man seine Achtsamskeit in konzentrierter ("einspitziger") Form [auf den Gegenstand] richtet (upanibandha)*, but this obviously points to a similar understanding. Another possibility is to construe *ekāgrasmṛtyupanibandha* in the sense of 'relying on one-pointed mindfulness', therefore taking the 'linkage' to refer to the yogi's mental process 'being bond to', i.e., relying upon *ekāgrasmṛti*. Edgerton actually registers the word *upanibandha* as 'connexion, dependence (of effect on cause)' (see BHSD, s.v.). See also the use of the verb *upanibadhnāti* in passage 3.28.3.2.1. below. I think that this interpretation also makes sense, but I prefer the former alternative.

Both Tib. and Ch. show differences with regard to the way in which they construe this passage. See Tib. ed. and Ch. ed. as well as respective notes.

173 Or, literally, 'through', 'by'. The value of the Sanskrit instrumental here is what Speijer ([1886] 1988, 48 and 50-51) calls 'accompanying circumstances and qualities'. See Sakuma's interpretation which suggests that *samāpattyā* should be construed in the sense of *-samāpannatayā, "als ein Eingetretener"* (p. 135, n. 749). Cf. also Skilling's remarks with regard to the rendering 'dwell in emptiness' (1997, 347).

174 Ji comments on the duration of the attainment as follows: 何故不言多時，唯言七日等者? [To-ryun's citation of Ji's Commentary contains 謂 here] 彼欲界中段食絕 [Ji's text reads 經 instead of 絕; I follow here the reading in To-ryun's citation of Ji's Commentary; one of the versions of To-ryun's text (甲本), however, also reads 經; see T vol. 42, p. 472, n. 9] 七日故。若過七日出定已，其身即壞故。(T43.121b8-10) 'Why doesn't [the *Śrāvakabhūmi*] say a longer [period of] time [and] only says "seven days"? Because [the nutritional value of] food [necessary for sustaining life] in the realm of sensual pleasures is exhausted in seven days [or, if adopt the 經 reading, '[can] last [only] seven days' (?)]. [And] because his body will be immediately destroyed if [the ascetic] comes out from the meditative attainment [after a period] longer than seven days.' (See also To-ryun citation at T42.472c20-21).

As far as the meaning of *viharati* is concerned, let us note that this is not the only way of construing it. Vibh (252, 26-27), for instance, explains *viharati* in physical terms, i.e., 'to dwell' means that the meditator sits cross-legged, walks, etc.

175 Here, too, Tib. (see also Tib. ed. 3.28.3.1.0. above and 3.28.3.3.0., 3.28.3.4.0., etc. below), contains the citation of the whole canonical formula on the second absorption (which lacks in Skt. and Ch.): *de rtog pa dang dpyod pa dang bral zhing nang yongs su dang ste | sems kyi rgyud gcig tu gyur pas | rtog pa med pa dang | dpyod pa med pa | ting nge 'dzin las skyes pa'i dga' ba dang bde ba can bsam gtan gnyis pa bsgrubs te gnas so* = Skt. **sa vitarkavicārāṇāṁ vyupaśamād adhyātmasaṁprasādāc cetasa ekotībhāvād avitarkam avicāraṁ samādhijaṁ prītisukhaṁ dvitīyaṁ dhyānam upasaṁpadya viharati*. 'Due to the stilling of the rough examination and subtle investigation, due to inner clarity, due to singleness of mind, he [i.e., the ascetic] dwells having attained the second absorption which is without rough examination, without subtle investigation, born of concentration, [and is characterised by] joy and pleasure'. The Sanskrit is reconstructed according to ŚrBh-Gr 22, 1-2 (see also MVastu 1.228, 4-6; id. 2.131, 18 - 132, 1 (reading *ekotibhāvā*, which is an ablative singular form occurring mostly and frequently in MVastu; see BHSD vol. 1, pp. 52-53); id. 283, 7-9 (having, this time, °*saṁprasādā*); Pañca 167, 5-7 (omitting initial *sa* and reading *adhyātmaṁ*); LalVis 100, 7-9 (spelling °*ekoti*° with *sma* at the end); SaṅghBh II 243, 12-14 (reading *adhyātmaṁ* and spelling *ekoṭi*°); DaśBh Kondō ed. 55, 16-56, 1 (spelling *eko[']ti*° but Kyoto Univ. MS reading *ekoti*° and Tokyo Univ. MS *ekoṭi*°) = Rahder ed. 34, 1-3; ArthVin 17, 5-6 and commentary at ArthVinNib 182-183; MVyut # 1479 (reading *adhyātmaṁ*); etc. (cf. also note 127 above). In the ŚrBh glosses which follow below, there is no mention of the personal pronoun *sa* (but see the

var. lec. in Tib. (D-C-ZT stemma): *de'i phyir de*). Furthermore, *dhyānaṁ upasaṁpadya viharati* is no longer glossed upon, but no doubt, this is to be understood as in the explanation for the first absorption (see 3.28.3.2.6.: *evaṁ sarvaṁ pūrvavad veditavyam*).

The parallel Pali stock-phrase is: *vitakkavicārānaṁ vūpasamā ajjhattaṁ sampasādanaṁ cetaso ekodibhāvaṁ avitakkaṁ avicāraṁ samādhijaṁ pītisukhaṁ dutiyajjhānaṁ upasampajja viharati* (DN I 74, 13-16; see also DN I 173; MN I 21-22; id. 41; id. 276; MN III 4; id. 14; id. 25-26; id. 36; SN III 236; SN V 10; id. 214; AN III 11; etc.). Unlike the Sanskrit version, the Pali formula has only the first phrase in ablative while *ajjhattaṁ sampasādanaṁ cetaso ekodibhāvaṁ* qualifies *dutiyajjhānaṁ*. I cannot figure out a decisive reason as to why the Sanskrit equivalent put the first three phrases in ablative. To be sure, from a psychological viewpoint, the change is not of major importance, but it can offer a clue for the scholastic who counts the basic factors (*aṅga*) of the absorption. A wording like that of the Sanskrit formula would make it much easier to conclude that the basic factors are three in number. It is, however, the Southern Abhidhamma which defines the second *jhāna* as consisting of three basic components: joy (*pīti*), pleasure (*sukha*), and focusing of the mind (*cittassa ekaggatā*) (see Vibh 263; Vism 126, § 139; id. 128, ch. 4, § 150). The Northern Abhidharma tradition, on the other hand, considers that the second absorption consists of four fundamental factors: the three mentioned above plus the inner peace (*adhyātmasaṁprasāda*) (see AKBh 438, 2; ArthVinNib 183, 3-4).

176 For the Tib. way of construing the phrase, see note 332 to Tib. ed. Cf. also passage 3.28.2.2.2. and note 143 above.

177 Skt. *ekarasatā* is an abstract noun formed from *ekarasa* which usually means 'having only one pleasure [or: one object of affection]; having always the same object of affection; unchangeable' (see MW, s.v.). The word occurs in Pali, too, with a wide range of connotations, from the concrete meaning of '(having) the same/a single taste' to the figurative usage (like in the compound *vimuttirasa* 'taste of liberation') and to technical sense of 'having the same character/nature; having the same/single function/accomplishment' (CPD, s.v. *ekarasatā*). The latter is, obviously, a later philosophical development characteristic of the commentarial literature, but we can see a transitional stage in the history of the word already in the Paṭis (see A.K. Warder, in 'Introduction by PTS Editor' to the *Path of Discrimination* translated by Bhikkhu Ñāṇamoli, p. XVIII and p. XXXV).

Though retaining a figurative shade ('taste', in the sense of spiritual experience), the term *ekarasatā* in our ŚrBh passage is closer to the meaning of 'state' or 'function'. It seems to refer to a mental state completely turned inwards, unmixed with other emotional or cognitive processes, and most notably, unobstructed by the discursive thinking implied by *vitarka* and *vicāra*. A more 'poetic' rendering would be 'singly flavoured state'. In the SamBh (143, 10-13), in a similar context, we find a relevant description, which makes the sense of *ekarasa* even more evident: *katham avitarko 'vicāraḥ samādhir bhavati? vitarkavicārebhyaś cittaṁ adhyupekṣya saced ekarasenādhyātmam ālambanam adhimucya[ta] ekarasena ca saṁprakhyāyate* 'How does the concentration without rough examination and subtle investigation arise? [It arises] when [the ascetic] becomes convinced of the inner meditative object in a homogeneous way, after having rendered [his] mind indifferent towards rough examination and subtle investigation, and when it fully appears [/manifests itself] in a homogenous [way]'. In the Chinese translation of the ŚrBh, we also see 一味 describing the perfectly unified and concentrated state of *śamata*. 諸心相續、諸心流注前後一味、無相、無分別、寂靜而轉。(T30.460c12-13) 'The mental continua, the mental currents roll on homogeneously [lit., '[with] a single flavour'] before and after, with no characteristic, no conceptualisation, tranquil'. The extant Skt. corresponding to this sentence does not, however, contain *ekarasa*: *sarvā cittasantatiś cittadhārā paurvaparyeṇa*

nirnimittā pravarteta, nirvikalpā upaśāntā (MS 109a5M-R; Sh 416, 22-417, 1). The sentence, with a few additions and a slightly different wording, is repeated at T30.461a22-24, which corresponds to MS 109b5L-M; Sh 419,8-10. As usual, it is difficult to decide whether this is an editorial addition by Xuanzang or a different reading witnessed by the Skt. MS in his hand, but here I would rather incline to favour the latter alternative. In BoBh (260, 18-20), we come across a passage, which partially resembles the wording of the above citation from the ŚrBh and describes *śamatha* as follows: *tasmiṁś ca nirabhilāpye vastumātre nirnimittayā ca nirvikalpacittaśāṁtyā sarvadharmasamataikarasagamī*. This time, the Skt. contains the word *ekarasa*. The sentence is rendered into Chinese as: 即於如是，離言唯事，由無有相、無所分別，其心寂靜趣向一切法平等性、一味實性。(T30.539c29-540a2).

178 Skt. *saṁprasāda* means 'perfect quiet' (which, according to MW, s.v., especially refers to 'repose during deep sleep'), 'serenity', and also 'trust, confidence'. The Tib. equivalent *yong su dang ba* 'wholly pure/purity' as well as the Ch. one 等淨 'uniformly pure/purity' stresses the idea of 'purity'. *Prasāda*, which is prefixed here with *-sam*, actually, means 'brightness, clearness, purity' as well as 'calmness, tranquillity', etc. In the context of spiritual praxis, one would expect that either of the meanings (or both!) would be unquestionably sanctioned by the Abhidharma exegets, but rather surprisingly, they seem to favour the sense of 'confidence'. This is seen in both the Northern and Southern exegetical traditions. The Vibh (258, 7-8) defines the term as: ***sampasādanan** ti: yā saddhā saddahanā, okappanā, abhippasādo* '***sampasādana*** means faith, believing, confidence, trust'. The same line of interpretation is inherited by the Vism (126, § 142: ***sampasādanaṁ** vucccati saddhā*; etc.). The AKBh (440, 9-11) similarly says: ***śraddhā prasādaḥ**: tasya hi dvitīyadhyānalābhāt samāhitabhūminiḥsaraṇe saṁpratyaya utpadyate | sā 'trādhyātmasaṁprasāda iti |* '***Prasāda* is faith**: because due to the obtainment of the second absorption, complete trust in [the possibility of] riddance of [this] concentration level arises in the [ascetic]. This [faith refers] here [to] inner confidence (*adhyātmasaṁprasāda*)'. (As suggested by Xuanzang's rendering 於定地亦可離 (T29.147b23), *samāhitabhūminiḥsaraṇe* probably refers here to the fact that the ascetic is able to abandon the meditative level without becoming attached to it; cf. also T29.762a11ff.) In the ArthVinNib (182, 4-5), we find the same equation stated in almost identical wording: *śraddhā**saṁprasādaḥ** | yasmāt tasya yogino dvitīyadhyānalabhāt samāhitabhūminiḥsaraṇaṁ saṁpratyaya utpadyate*. '***Saṁprasāda*** is faith through which, due to the obtainment of the second absorption, complete trust in [the possibility of] riddance of the concentration level [of the first attainment] arises in the yogi'.

The ŚrBh contains only one other occurrence of *saṁprasāda*. The word appears in the stock-phrase describing the second absorption (ŚrBh-Gr 22, 1; see note 175 above). No definitions of the technical terms in the formula are, however, provided. In the SamBh (103, 8-9), some further details are given: *dvitīye dhyāne 'dhyātmasaṁprasāda ālambana-grahaṇārthena, samādhir adhyā[tmasa]ṁprasādasaṁniśrayārthena* 'in the second absorption, the inner clarity has the purpose [or: is used in the sense] of grasping the object, the concentation has the purpose [or: [is mentioned] in the sense of] [providing] a support for the inner clarity'. Construing here *saṁprasāda* as 'confidence' (concerning to the object) is not impossible, but the sense of 'clarity' of view (which helps 'grasping' the meditative object) is an equally plausible aternative. At SamBh 153, 8, *adhyātmasaṁprasāda* is compared to 'a lake' (*hrada*; Ch. (T30.339c1) renders 泉 'spring'), which might also point to the clearness of water (=view?), but without any further details it is diffcult to draw definite conclusions (*hrada*, to be sure, can also suggest the abundance of water, etc.). The Viniś *ad* SamBh contains some relevant clarifications. It says: 問：內等淨何法爲自性？答：念正知捨爲自性。(T30.649b4) 'Question: What is the nature of *adhyātmasaṁprasāda*? Answer: Mindfulness (*smṛti*), discernment (*saṁprajāna*), and equanimity (*upekṣā*) are [its] nature' (cf. Tib. P Zi 185a1). A few lines below,

the text explains that in the first *dhyāna*, the mindfulness, discernment, and equanimity are also present, but because they are activated by means of *vitarka* and *vicāra*, they cannot operate properly and are not, therefore, declared to be basic factors (*aṅga*) of this absorption. The Viniś further adds: 第二靜慮由彼自性能有作業，又由踊躍心隨煩惱之所纏縛，是故顯示內等淨名。(T30.649b10-12) (cf. P Zi 185a4) '[In the case of] the second absorption, [they] function on account of [their] nature [i.e., spontaneously] but are [still] enwrapped by the defilement [Ch. 隨煩惱: secondary defilement] of excitement (Tib. *sems dga' ba* = * *cittaudbilya*?) [/exuberant mind, Ch. 踊躍心]. Therefore, [the canonical formula] uses [i.e., reveals/makes clear] the name of *adhyātmasaṁprasāda*'. Mindfulness and discernment, two of the psychological functions representing the nature of *adhyātmasaṁprasāda*, would seem to hint at clarity in the process of concentrating upon the meditative object. Though I have no definitive proof that the latter was the sense intended by the ŚrBh authors, I have opted for rendering here *saṁprasāda* as 'clarity'.

Finally, let us add that *saṁprasāda* is counted as one of the fundamental factors of the second absorption (see AKBh 438, 1-2).

179 Skt. *vitarkavicārasa<c>chidrasāntarām avasthām*. *Sacchidra* means 'having holes' or 'faulty' (*chidra* being 'a hole, opening; a gap; a defect, imperfection', etc.). Likewise, *sāntarām* has the sense of 'having an interval or interstices', 'not close or compact, open in texture', etc. as well as of 'different' and 'mixed or mingled with others' (MW, s.v.). Sakuma's (p. 136) aptly renders as *unterbrochen und lückenhaft* and *frei vom Unterbrechungen und Lücken* respectively. Perfect concentration, at least in *jhāna/dhyāna*, is supposed to be a completely non-verbal focusing of the mind on the meditative object. The discursive thinking implied by the rough examination and subtle investigation, though having already transcended the sphere of sensual pleasures, is regarded as full of 'holes' and 'interruptions' in the mental flow. The achievement of the singleness of mind marks the cessation of all ratiocinative process, cessation which is described below as *ni<ś>chidranirantarām avasthāṁ*. It would appear that in the beginning, the attainment of the second absorption is not stable, being liable to interruptions. During such unstable intervals, the mind seems to fall back to the level of the first *dhyāna*.

180 Skt. *cetasa ekotībhāva* 'singleness of mind' (Buddhist Hybrid Sanskrit, also °*ekoti*°, though the spelling °*ekotī*° appears more common; see BHSD, s.v.); Pali, *cetaso ekodibhāva*. The etymology and early meaning of the word have been subject to much debate (cf. CPD; BHSD, s.v.), but in the context of meditative psychology (at least, as depicted in the Abhidhamma/Abhidharma tradition), the term is equated with *ekaggatā/ekāgratā* 'one-pointedness'. Vibh 258, 10-11, describes *cetaso ekodibhāva* as *sammāsamādhi* 'correct concentration'. Vism, after a (Nirukta-like) analysis of the word (126, § 143), explains that in the first absorption, *samādhi* is not fully manifest because of the lack of *sampasāda* (which in Theravādin understanding means 'confidence'). In the second *jhāna*, due to the absence of the obstructing activity of *vitakka* and *vicāra*, *sampasāda* gains full power, and 'by the very obtainment of strong confidence as [its] companion' (*balavasaddhāsahāyapaṭilābhen'eva*), 'singleness of mind' becomes fully established (126-127, § 144). At SamBh 152, 2-3, we read: ***cetasa ekotībhāvādhigata ity avitarkāvicārabhūmilābhāt* 'Attainment of the singleness of mind** — [this] is [achieved] because of the obtainment of the level without rough examination and subtle investigation [i.e., the second *dhyāna*]'.

181 See the almost identically worded gloss upon *vivekajam* 'born of separation' in passage 3.28.3.1.4. above.

The Vism (127, § 148) stresses that although concentration is also present in the first absorption, it is only the second *jhāna* that deserves the qualification *samādhijam* because of the extreme steadiness and confidence (*ativiya acalattā suppasannattā ca*) resulting from the elimination of the disturbing activity of *vitakka* and *vicāra*.

182 Tib. suggests: "noxiousness [corresponding] to rough examination, subtle investigation and the category of defilements of the first absorption'. See also note 353 to Tib. ed.

183 Tib. seems to subordinate the phrase *vitarkavicāraprathamadhyānakleśapakṣasarvadauṣṭhulyāpagamāt* to *tatprātipakṣikapraśrabdhicittakāyakarmaṇyatāsukhānugatvāt* 'because it is accompanied by pleasure [...] due to the elimination of all noxiousness [...]'. This is a possibility, but I have preferred to follow the Skt. syntax faithfully.

184 The gloss is more detailed than the parallel passage explaining 'joy and pleasure' in the first absorption (see 3.28.3.1.5. above and respective notes). Some of its phrases and parts of its compounds, i..e., *īpsitā<bhilaṣit>ārthaprāpteḥ prītau cādoṣadarśanāt*, *°sarvadauṣṭhulyāpagamāt*, and *°praśrabdhicittakāyakarmaṇyatā°* are actually identical. Furthermore, like 3.28.3.1.5., the first part of our passage here seems to be a gloss upon *prīti* while its latter half constitutes a description of *sukha*. (In his translation, Sakuma again divides the compound into *pratīka*s, assigning to each the respective phrases which gloss upon them. Here, too, I prefer to follow the original as closely as possible and leave the compound undivided like in the original Skt. as well as in Tib. and Ch.)

The following passage from the SamBh clearly shows that *prīti* is equated with *saumanasya* and *sukha* is linked to *prasrabdhi*. The beginning of this fragment is also cited by Sakuma (p. 136, n. 753) directly from the YoBh MS. The whole passage has meanwhile been edited by Delhey (SamBh 89, 1-6), whose text I follow here: ***prītiḥ** katamā? yaḥ samyakprayogapūrvako harṣaḥ prītiḥ(?) saumanasyaṁ cittakalyatā. **prasrabdhiḥ** katamā? dauṣṭhulyāpagamāt kāyacittakarmaṇyatā. **sukhaṁ** katamat? tathā(?) karmaṇyacittasya(?) yat kāyikacaitasikam avyāvadhyasukhaṁ vimuktisukham; yatpakṣyaṁ hi tad dauṣṭhulyam apagatam, tebhya upakleśebhyo vimuktiḥ.* 'What is **joy**? It is rejoicing preceded by [i.e., resulting from] correct practice, joy, [mental] satisfaction, mental well-being. What is **ease**? It is mental and bodily malleability [attained] due to the elimination of the noxiousness. What is **pleasure**? It is the impregnable bodily and mental pleasure, the pleasure of liberation [experienced by the ascetic] who has thus [attained] a malleable mind; liberation [refers here to] [being free] from the secondary defilements to which the eliminated noxiousness belongs'.

AK VIII.9cd also equates the two terms: ***prītis tu saumanasyaṁ dvidhāgamāt*. 'But [it can be asserted that] *prīti* is mental satisfaction because of [being stated so in] two scriptures'**. The *Bhāṣya* cites the canonical sources which prove this statement (AKBh 440, 16-21; for the identification of the scriptures, see Poussin vol. 5, p. 160, n. 1 and 2; Honjō 1984, pp. 112-113; Pāsādika 1989a, pp. 121-122, # 494). Vasubandhu also adds that below the level of the third absorption, the faculty of satisfaction is the feeling of mental delight (*caitasikī śātā vedanā saumanasyendriyam*, AKBh 41, 16-17), and this [mental] satisfaction is identified as 'joy' (*prītir hi saumanasyam*, AKBh 41, 18). In the third *dhyāna*, however, bodily sensations are no longer possible because the complex of five sensible cognitions no longer functions. Instead of it, the feeling of mental delight becomes the faculty of perceiving pleasure (*śātā vedanā caitasī sukhendriyam | na hi tatra kāyikī vedanā 'sti | pañcavijñānakāyābhāvāt |* AKBh 41, 13-14).

185 Here, too, Tib. (see also Tib. ed. 3.28.3.1.0., 3.28.3.2.0, etc.) contains the whole citation of the stock-phrase describing the third absorption (for which there is no equivalent in Skt. and Ch.): *de dga' ba'i 'dod chags dang bral bas | btang snyoms la gnas shing dran pa dang shes bzhin can yin te | bde ba lus kyis myong la | 'phags pa rnams kyis gang de dran pa dang ldan pa bde ba la gnas pa | btang snyoms pa'o zhes brjod pa ste | dga' ba med pa bsam gtan gsum pa bsgrubs te gnas so* = Skt. **sa prīter virāgād upekṣako viharati smṛtaḥ saṁprajāna<ḥ>* [MS: *saṁprajāna*; ŚrBh-Gr 22, 4: *saṁprajānan*; I emend on the basis of the reading in passage 3.28.3.3.3. below] *sukhaṁ ca kāyena pratisaṁvedayati; yat tad āryā ācakṣate "upekṣakaḥ smṛtimān sukhavihārī"ti niṣprītikaṁ tṛtīyaṁ dhyānam upasampadya viharati.* 'Due to detachment from joy, he [i.e., the ascetic] dwells equanimous, mindful, discerning, and

experiences pleasure with [his] body; he dwells having attained the third absorption free from joy, which the Noble Ones describe [with the words] "[he is] equanimous, mindful, dwelling in [/enjoying] pleasure"'. The Skt. reconstruction here follows MVyut # 1480 (with my punctuation).

There is also a variant of the canonical formula which does not contain *niṣprītikaṁ* after *"upekṣakaḥ smṛtimān sukhavihārī"ti* and spells *pratisaṁvedayate* instead of *pratisaṁvedayati* (e.g., ŚrBh-Gr 22, 4-6; AKVy 673, 15-17; etc.). The corresponding Pali phrase has a slightly different wording: *pītiyā ca virāgā ca upekhako ca viharati sato ca sampajāno, sukhañ ca kāyena paṭisaṁvedeti yan taṁ ariyā ācikkhanti : "upekhako satimā sukha-vihārī" ti tatiyajjhānaṁ upasampajja viharati* (DN I 75, 6-10; for other Sanskrit and Pali sources, see note 175 above). The standard Pali formula does not contain *nippītika*, but in its more detailed version, the description continues: *so imam eva kāyaṁ nippītikena sukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikeba sukhena apphutaṁ hoti* (DN I 75, 10-14; MN I 277, 17-20; etc.).

186 It is difficult to ascertain with precision whether *nimitta* refers here to characteristics or to the mental image based on or refined from them (see note 17 above). Sakuma's tentative rendering *Erscheinungs-und-Vorstellungsbildern* (p. 137; cf. n. 757, too) seems to imply the latter. Ji and To-ryun do not gloss the term 喜相 which occurs in this passage. We find in To-ryun's Commentary (*ad* scrolls IV to VI of the YoBh) the following remark: 已見第二靜慮喜相過失而厭離之 (T42.338c22) '[The ascetic] having seen the deficiency in the characteristic of joy in the second absorption, averts [lit., 'abhors and leaves'] it'. But this remark, too, offers no precise answer as to how *nimitta* should be construed. Neither is *prītinimitta* found amongst the 32 types of *nimitta* discussed in the SamBh (pp. 122-128).

187 Skt. *virāga* means 'indifference', 'dislike', 'dispassion', etc. To-ryun's Commentary (see note 186 above) implies 'aversion'. Vism (128, § 154) accepts both meanings: *virāgo nāma vuttappakārāya pītiyā jigucchanaṁ vā samatikkamo vā* 'the so-called *virāga* means disgust for or the transcending of joy as described [above]'.

188 Skt. *upekṣā*/Pali *upekkhā* 'equanimity'. Buddhaghosa analyses *upekkhā* into ten types (Vism 129, § 156-131, § 171). As remarked by Maithrimurthi in his outstanding study on the four *apramāṇa*s (1999, 139-142; see also 428), this appears to be a later commentarial development, though early canonical sources also show *upekkhā* used in various contexts (ibid., 143). According to Buddhaghosa's exegesis, *upekkhā* in the phrase 'dwells equanimous' is called 'absorption-equanimity' (*jhānupekkhā*) and is described as *aggasukhe pi tasmiṁ apakkhapātajananī upekkhā* (Vism 130, § 165) 'the equanimity engendering impartiality [lit., 'non-falling into one-sidedness'] towards even the highest [form of] pleasure [of the third absoprtion] [or: towards even this state [i.e., third absoprtion] possessed of the highest [form of] pleasure]'. The same ten kinds of equanimity are found in the Dhs-a (172-173), and the *jhānupekkhā* is defined in a similar way (the only difference is: *accanta-aggasukhe*). In the Northern tradition, the AKBh appears to distinguish between three types of *upekṣā*: (1) the intermediate (*madhya*) feeling of neither suffering nor pleasure (*aduḥkhāsukhā vedanā*) (AKBh 41, 20); (2) the cognitive indifference defined as *upekṣā cittasamatā cittānābhogatā* (AKBH 55, 16-17) '*upekṣā* is mental equality, lack of mental orientation [towards a specific object]' (this is actually the opposite of *manaskāra* and the possibility of their coexistence in one mental act gives rise to different interpretations between the Vaibhāṣikas and the Sautrāntikas, ibid. 55, 17-21); and (3) equanimity as a one of the four boundless states (*apramāṇa*) (AKBh 452-454, *kārikā*s VIII 29-31). These are termed by the AKVy as feeling equanimity, volitional equanimity, and equanimity as a boundless state (*trividhā hi upekṣā: vedanopekṣā, saṁskāropekṣā, apramāṇopekṣā ceti*. AKVy 129, 23-24). The ArthVinNib, which actually follows the same

threefold classification, identifies *upekṣā* in the third absorption as *saṁskāropekṣā* (183, 7-184, 1; cf. also Maithrimurthi 1999, p. 140, n. 5).

The Tibetan translation of the *Yogācārabhūmivyākhyā* enumerates 10 types of equanimity, but it concludes that they can be reduced to three basic categories (see Maithrimurthi 1999, 140), which seems to echo the AKBh and AKVy. On *upekṣā* in Yogācāra literature, see Gadjin Nagao's study 'Tranquil Flow of Mind: An Interpretation of *Upekṣā*' (1991, 91-102).

189 Skt. *smṛti* also means 'recollection', 'memory', etc., but the primary sense in Buddhist texts in general is that of 'mindfulness' (see Cox 1992; Griffiths 1992). A collection of studies dedicated to mindfulenss and remembrance in Indian and Tibetan Buddhism was edited by Janet Gyatso (1992). The most important contributions to the understanding of the concept of *smṛti* in the Buddhist tradition are Cox 1992 (an excellent study of the history of the concept from Early Buddhism to Sarvāstivādin Abhidharma), Griffiths 1992, and Jaini 1992.

190 Skt. *cittam adhyupekṣate*. Sakuma renders: *hält den Geist frei [von ihnen] (?)*. I render the phrase as 'makes his mind indifferent [to them, i.e., those ideations and acts of attention accompanying joy]'. This does not contradict Sakuma's understanding since the implication is that by making the mind indifferent to these disturbing factors, the ascetic become free from them. (Cf., for instance, MN II 223, 13ff., where by becoming indifferent (*ajjhupekkhato*) to the source of suffering (*dukkhanidānassa*), the mendicant becomes detached (*virāgo*) from it.) The basic meaning of the verb *adhyupekṣate* (*adhi+upekṣate*) is 'ignores, disregards, is indifferent to' (BHSD, s.v.) or 'to look with indifference' (無関心に見る, in BWDJ s.v.) (the primary sense of *adhi-* here most probably is '[directed] towards'). The Pali equivalent is *ajjhupekkhati*, which is rendered in CPD (s.v.) as 'to look on without interfering, to tolerate, to be indifferent'. The phrase *cittaṁ ajjhupekkhati* occurs in a number of sources and appears to have two main usages. One seems to be causative (like in our ŚrBh passage): 'to make the mind indifferent to [something]', 'to turn away the mind from [something]', or, simply, 'to make the mind free from [something]'. E.g., AN III 435, 22-23: *yasmiṁ samaye cittaṁ ajjhupekkhitaṁ, tasmiṁ samaye cittaṁ ajjhupekkhati* 'when the mind should be made indifferent, he then makes his mind indifferent'. The other usage seems to take *citta* as the direct object of the verb *ajjhupekkhati* in the sense of 'to look at the mind with indifference'. Thus, at Nidd I 508, 10-12 (in verse), we see the collocation *cittaṁ* [...] *ajjhopekkhati*, most probably meaning 'look upon the mind with equanimity' (cf. *Nanden daizōkyō,* vol. 43, p. 404: 心を [...] 捨置す). At Paṭis 168, 6-10, in a passage describing the cultivation or frequent training of equanimity (*upekkhanubrūhanā*) for the first *jhāna* (and below, for the other absorptions and immaterial attainments, too), we read: *visuddhaṁ cittaṁ ajjhupekkhati, samathapaṭipannaṁ ajjhupekkhati, ekattupaṭṭhānaṁ ajjhupekkhati* [...] '[the meditator] looks at the purified mind with equanimity, looks at [the mind which] has practised tranquillity [or, as Ñāṇamoli construes at Paṭis tr. 170: 'as having made way for serenity'] with equanimity, looks at [the mind which] has established [mental] unity with equanimity [...]'. A similar meaning can be seen at MN III 86, 16-17 (and below): *so tathāsamāhitaṁ cittaṁ sādhukaṁ ajjhupekkhitā hoti.*

The collocation is also attested in Sanskrit sources. As Sakuma also points out (p. 138, n. 761), the AKBh (339, 20), too, employs the phrase in the following context: *kāyāṁ cittaṁ cādhyupekṣya*. Sakuma translates this as *Körper und Geist unbeachtet lassend* and also refers to Poussin's rendering (vol. 4, 154): *laisser le corps et la pensée tels quels* (or, in note 6, *sans se préoccuper du corps et de la pensée*). The phrase, which occurs in the context describing the first stage of the mindfulness of breathing, means that no particular attention should be given to bodily and mental processes other than counting. Yaśomitra glosses upon it as: *anāsajyeti arthaḥ* (AKVy 528, 5) 'the meaning is without clinging [/being attached to them]'. The verb *adhyupekṣate* (in various grammatical forms) also appears in the BoBh. E.g., *sacet saṁsāraṁ*

yathābhūtaṁ na parijānīyān, na śaknuyād rāgadveṣamohādikāt sarvasaṁkleśāc cittam adhyupekṣitum. anadhyupekṣamāṇaś ca saṁkliṣṭacittaḥ saṁsāre saṁsaraṁ naiva buddhadharmān paripācayet (BoBh 40, 9-12) 'If [the bodhisattva] does not comprehend thoroughly the cycle of rebirths as it is, he cannot turn [his] mind away from [or: make his mind indifferent to] all defilements, [to wit] passion, hatred, misguidedness, etc. And since he does not turn away [his mind from them], [with] his mind defiled [and] wandering in the cycle of rebirths, [the bodhisattva] surely cannot mature the factors [necessary to become] a Buddha'. See also *tathā tathā bhūyasyā mātrayā paropāraṁbhavivādaprakīrṇalapitākleśopakleśebhyaś ca vṛttaskhalitasamudācārebhyaḥ parijñāya parijñāya cittam adhyupekṣate* (BoBh 42, 7-9), where the phrase means 'make the mind indifferent [to criticism, etc.]' (cf. Ui's translation: 心を無關心にする, at BoBh Index, p. 40.)

Finally, a few words about the Tib. and Ch. translations of *cittam adhyupekṣate* in the ŚrBh. The former renders the phrase as *sems btang snyoms su byed* 'make the mind equanimous'. Ch. translates it as 心住上捨 '[his] mind dwells in superior equanimity' (thus construing *citta* in nominative). 上捨 seems to be a literal rendering of *adhy* (=上) + *upekṣate* (= 捨). (Some Tibetan equaivalents of *adhyupekṣate*, etc. in the YoBh also construe the verb similarly: *lhag par btang nyoms su byed pa* or *lhag par btang snyoms su 'jog pa*; see YoBh-D, s.v. *adhi-upa-√īkṣ*.) The term 上捨 actually appears a few times in Xuanzang's translation of the YoBh: 心得平等便修上捨。(T30.676c22); 若復於彼深觀過患, 於上捨中不生愛味。(T30.858a9-10); etc. In Xuanzang's translation of the BoBh, we also see: [...] 安住上捨, 故名不愛。(T30.489b6-7) 'because of dwelling in superior equanimity, [this] is called non-craving'. In the extant Skt. text, there is, however, no *adhyupekṣate* (or any form derived from it) but simply *upekṣaka*. The text runs as: [...] *upekṣakaś ca viharati. evaṁ kāntiṁ na karoti* (BoBh 49, 14-15). Without a Sanskrit original for the other occurrences above (and, more importantly, without being able to ascertain Xuanzang's Skt. MS used for the rendering), it is difficult to determine whether 上捨 consistently stands for *adhi-upa-√īkṣ*.

191 Skt. *smṛta* 'mindful' and *saṁprajāna* 'discerning', together with 'equanimity' (*upekṣā*), are fundamental factors (*aṅga*) of the third *dhyāna* (see AKBh 438, 3-5). The gloss here (as in many other places in the ŚrBh) seems to be more concerned with the spiritual process the yogi experiences rather than with Abhidharmic definitions and systematisation. For the sake of more terminological precision (a vice which I share with the Ābhidhārmikas!...), I shall quote here definitions from other sources. Buddhaghosa comments upon *sato ca sampajāno* in the corresponding Pali stock-phrase as follows: *saratī ti sato, sampajānāti ti sampajāno* [...] *tattha saraṇalakkhaṇā sati, asammussanarasā, ārakkhapaccupaṭṭhānā. asammohalakkhaṇaṁ sampajaññaṁ, tīraṇarasaṁ, pavicayapaccuṭṭhānaṁ* (Vism 131, § 172) '[Because] he remembers, he is called "mindful", [because] he discerns, he is called "discerning". [...] Here, mindfulness has the characteristic of remembering, the function of not forgetting [for this meaning of *rasa*, see note 177 above], [and] the manifestation of guarding. Discernment has the characteristic of non-bewilderment, the function of judgement [/recognition], [and] the manifestation of investigation'. See also Dhs 11, § 14 and 16, § 53 for the definition of *sati* and *sampajañña* respectively, and Dhs-a 121-122, § 306, and 131, § 325, for detailed glosses on these definitions. Yaśomitra, commenting upon AKBh Ⅷ.8a-b, says: *saṁskāropekṣā 'tra gṛhyate. yā prīter* [Wogihara reads: *prītir*; my emendation is based on Tib. P Chu 350a5: *dga' ba la*] *anābhogalakṣaṇā.* ***smṛtir*** *upekṣānimittasyāsaṁpramoṣaḥ. smṛtyasaṁpramoṣe saṁprajñānatā* ***saṁprajñānam*** (AKVy 672, 7-8; Wogihara spells: *saṁprajñānaṁ*) 'Here, [**equanimity**] [should be] taken as [meaning] volitional equanimity [see note 184 above]. It has the characteristic of not being directed towards joy. **Mindfulness** [means] non-losing [this] characteristic of equanimity. **Discerning** [means] discernment as to not losing this mindfulness'.

[192] The gloss here has a rather irregular form. All the other glosses end in *tenāha* or the canonical word/phrase is preceded by nouns in ablative (occasionally, in instrumental) explaining how the state in question arises. Formally, the gloss here appears to continue into the next two sentences, the last one containing the typical *tenāha*. Doctrinally, however, this has nothing to do with them, as the latter represent an explanation of *sukhaṁ ca kāyena pratisamvedayate*. The passage here (3.28.3.3.4.), on the other hand, deals with *niṣprītikam*, a word which actually occurs in the gloss itself. In Tib., which has a different order from Skt. and Ch. (see note 407 to Tib. ed.), the explanation of *dga' ba med pa* = *niṣprītikam* is clearly structured as a gloss apart.

It must also be noted that in the canonical fromula (see note 185 above), *niṣprītikam* appears later in the sentence, after the phrases which are glossed upon in passage 3.28.3.3.5. and 3.28.3.3.6.

[193] Skt. *rūpakāya* 'material body'. This refers to the physical body. I render to *rūpa* as 'matter' or, in its attributive usage, as 'material' (cf. 'immaterial' for its negative forms). In spite of its wide-spread employment, I do not think that 'form' is the most felicitous rendering of the term. Seyfort Ruegg's apt remarks (1998, 137) concerning the unsuitability of 'form' for *rūpa* are definitely worth mentioning in this context.

[194] Skt. *manaḥkāya* 'mental body'. The canonical stock-phrase, which is the object of this gloss, seems to construe *sukha* in the third absorption simply as a bodily experience of pleasure or ease. Early sources usually conceive of *sukha* in general as an agreeable body sensation (e.g., SN V 209, 7-9: *katamañ ca bhikkhave sukhindriyam? yaṁ kho bhikkhave kāyikaṁ sukhaṁ kāyikaṁ sātaṁ kāyasamphassajaṁ sukhaṁ sātaṁ vediyataṁ*; actually, the whole chapter here (SN V 207-216) is dedicated to *sukhindriya*).

The problem becomes, however, much more complicated with the development of the Abhidharmic analysis. Bodily sensations in the third *dhyāna* are declared to be no longer possible due to the absence of the five sensible cognitions. The *Kośa* says that the faculty of pleasure is the feeling of mental delight (*śātā vedanā caitasī sukhendriyam | na hi tatra kāyikī vedanā 'sti | pañcavijñānakāyābhāvāt |* AKBh 41, 13-14) (see note 184 above). Vasubandhu discusses the problem in detail at AKBh 438, 18 - 440, 8 (cf. also AKVy 673-676). Here, he seems to present a Dārṣṭāntika position (see AKVy 673, 6-7), though he directs some criticism at it (see AKBh 440, 4-5). Basically, Vasubandhu describes a polemical dialogue between an opponent (apparently a Vaibhāṣika) and the others (*apare*) (probably the Dārṣṭāntikas). To the oponent who adduces scriptural proof that *sukhendriya* is mental as well as bodily sensation ([...] *kāyikaṁ caitasikaṁ sātaṁ veditaṁ* [...] AKBh 439, 2-4, which actually is the Skt. parallel of SN V 209, 7-9, quoted above; the latter, however, contains no equivalent of *cetasika*), it is replied that this is a wrong extrapolation (*adhyāropita eṣa pāṭhaḥ*, AKBh 439, 4) and that the canonical formula of the third absoprtion expressly states that pleasure is experienced by the body (*"sukhaṁ ca kāyena pratisaṁvedayata" iti svaśabdena vacanāc ca*, AKBh 439, 5). But how is this to be solved if we accept that at this level there are no more corporal perceptions? The Dārṣṭāntika answer is that *kāyena* must be understood here as a 'mental body' (*manaskāyeneti cet* AKBh 439, 5). The term is explained by Yaśomitra as *manaḥsamudāyena* (AKVy 673, 18) 'mental complex' (cf. also ***tṛtīye dhyāne** yat **sukham**, tan mana evāśritam, na cakṣurindriyādyāśritam iti* AKVy 310, 34-311, 1).

In the Southern Abhidhamma tradition, the Vibh (259, 20-28) was more outhright and argued that *sukha* in the third *jhāna* is to be understood as mental (*cetasika*) and that the *kāya* experienced in it refers to the aggregate of ideation (*saññākkhandha*), the aggregate of impulses and volition (*saṅkhārakkhandha*), and the aggregate of consciousness (*viññāṇakkhandha*).

Our ŚrBh passage here appears to represent a position different from the Dārṣṭāntikas and the Theravādins. Though no appeal to scriptural authority is made here, the ŚrBh standpoint seems

to come closer to the opponent (Vaibhāṣika?) against whom the Dārṣṭāntikas argue. It must, however, be stressed that the ŚrBh gloss is too succint to allow us clear conclusions concerning the details of how the authors regarded this matter.

195 The Skt. original (as well as the Ch.) merely cites this last part of the canonical formula, without glossing upon it. Tib. contains, however, a separate gloss (see note 439 to Tib. ed.) which tells that the rest of the sentence should be understood as above, i.e., in the case of the first absorption.

196 Here, too, Tib. (see also Tib. ed. 3.28.3.1.0., 3.28.3.2.0, 3.28.3.3.0., etc.) gives the whole citation of the stock-phrase describing the fourth absortion (for which we have no equivalent in Skt. and Ch.): *de bde ba yang spangs te | snga nas sdug bsngal yang spangs shing yid bde ba dang | yid mi bde ba yang nub pas bde ba yang ma yin | sdug bsngal yang ma yin | btang snyoms dang | dran pa yongs su dag pa bsam gtan bzhi pa bsgrubs te gnas so* = Skt. **sa sukhasya ca prahāṇād duḥkhasya ca prahānāt pūrvam eva ca saumanasyadaurmanasyayor astagamād aduḥkhāsukham upekṣāsmṛtipariśuddhaṁ caturthaṁ dhyānam upasaṁpadya viharati* (reconstructed according to ŚrBh-Gr 22, 7-9; note that the ŚrBh-Gr editors spell *astaṁgamād* while MS 3a8L reads as above (for the choice of this spelling, see note 263 to Skt. crit. ed.); *prahāṇād duḥkhasya ca* is omitted in MS, but MVyut # 1481 as well as other sources (see note 175 above) contain it). 'Due to the abandonment of pleasure and due to the abandonment of [bodily] pain as well as due to the fact that [mental] satisfaction and dissatisfaction have already disappeared before, he [i.e., the ascetic] dwells having attained the fourth absorption which is neither painful nor pleasant [and] is pure with regard to equanimity and mindfulness' (on the interpretation of the compound *upekṣāsmṛtipariśuddhaṁ*, see note 207 below). The equivalent Pali canonical formula is: *sukhassa ca pahānā dukkhassa ca pahānā pubb'eva somanassadomanassānaṁ atthagamā adukkhaṁ asukhaṁ upehkāsatipārisuddhiṁ catutthajjhānaṁ upasampajja viharati* (DN I 75, 28-31; for other Pali sources, see note 175 above; *atthagamā* is also spelled *atthaṅgamā*, e.g. Vibh 245, 15, but with *var. lec.*: *atthagamā*—cf. also note 263 to Skt. crit. ed.).

197 Ji comments upon this passage in the following way: 此中捨念正知名能對治，第三禪樂名所對治。經中唯說所斷之樂，不言能斷捨念正知者以第三禪已明捨念等能對治法與此第四禪能對治法相似故。(T43.121c1-4; I differ from the Taishō punctuation) 'Here, equanimity, mindfulness, and discernment are called "[factors] capable of being antidote". Pleasure [in] the third absorption is called "[factor upon which the] antidote is effected [or: subject to the antidote]". The fact that the scriptures speak only of the pleasure which is abandoned and do not mention equanimity, mindfulness, and discernment[, which are the factors] capable of being antidote, is because the factors capable of being antidote, [i.e.,] equanimity, mindfulness, etc., which have been explained for the third absorption, as well as the factors capable of being antidote in the fourth absorption are similar.'

198 It seems that (at least according to the Ābhidharmikas) in the context of the fourth absorption, both pleasure (*sukha*) and pain (*duḥkha*) should be conceived of in a narrow sense. The Vibh (260, 19-31) defines both of them as 'bodily' (*kāyika*) sensations. Buddhaghosa (Vism 134, § 187) says that pain (*dukkha*) may re-appear during the access phase the first absorption (*paṭhamajjhānūpacāre*) in the form of contact with gadflies, mosquitos, etc. or the discomfort of an uneven seat (*ḍaṁsamakakasādisamphassena vā visamāsanupatāpena vā*). This understanding of *dukkha* and *sukha* as bodily sensations of discomfort and comfort respectively has canonical roots (e.g., the definitions of *sukhinidriya* and *dukkhindriya* at SN V 209 ff.). In the Northern tradition, the ArthVinNib (186, 2-3), the gloss upon *sukhasya ca prahāṇād* in the canonical formula of the fourth absorption, says: *sukhasya kāyikasya, duḥkhasya ca kāyikasyaiva* 'verily [it is abandonment] of bodily pleasure and of bodily pain'.

Our passage in the ŚrBh, too, appears to construe *sukha* and *duḥkha* here as 'bodily' since they are contrasted with *saumanasya* and *daurmanasya*. But this leads to the problem of the exact interpretation of *sukhaduḥkhavyatikramam*: if *sukha* and *duḥkha* are understood in a narrow sense (as the passage on the whole seems to do), then why are not *saumanasya* and *daurmanasya* (which are also transcended) mentioned? One possible answer is that in this compound here, *sukhaduḥkha*° should be construed in a broader sense as including *saumanasya* and *daurmanasya* (cf. also Sakuma p. 140, n. 772). See also note 204 below.

199 A more literal translation of the Skt. *yac ca pūrvaprahīṇaṁ yac caitarhi prahīyate, tasya saṁkalanaṁ kurvann* would be 'putting this together, [i.e.,] both what has been previously abandonned and what is abandonned now'.

200 [Mental] satisfaction (*saumanasya*) is equivalent to joy (*prīti*) (see passages 3.28.3.1.5. and 3.28.3.2.5. above as well as respective notes).

201 [Mental] dissatisfaction (*daurmanasya*) is the antonym of *saumanasya*. At SN V 209, 22-24, the faculty of dissatisfaction (*domanassindriya*) is described as 'an unpleasant mental [feeling], an uncomfortable mental [feeling], an unpleasant, uncomfortable feeling arising from mental contact' (*yaṁ* [...] *cetasikaṁ dukkhaṁ cetasikaṁ asātaṁ manosamphassajaṁ dukkham asātaṁ vedayitaṁ*). AK II 8b-c defines it as: ***aśātā caitasī punaḥ* | *daurmanasyam*** (AKBh 41, 20-21) **'furthermore, *daurmanasya* is unpleasant mental [feeling]'**. To this Yaśomitra adds: *upaghātikā caitasikī vedanā daurmanasyam* (AKVy 100, 32) '*daurmanasyam* is an afflicting mental feeling'.

202 The same pattern of abandonment as in the ŚrBh is also suggested at SamBh (107, 18-108, 10). See also Ji's Commentary (T43.121c13-122a4). Vism (134, § 185), which also glosses upon the dissapearance of the same four factors for the ascetic who attains this *jhāna*, assigns the levels in a different manner: [mental] satisfaction (*somanassa*) is abandoned at the moment of the access to the fourth absorption (*catunnaṁ jhānānaṁ upacārakhaṇe*), [bodily] pain (*dukkha*) at the moment of the access to the first absorption, [mental] dissatisfaction (*domanassa*) at the moment of the access to the second absorption, and pleasure (*sukha*) at the moment of the access to the third absorption.

According to the ArthVinNib (186, 3-5), bodily pain (*duḥkha*) and mental disatisfaction (*daurmanasya*) disappear with the obtainment of the first absorption, bodily pleasure (*sukha*) with the second absorption, and mental satisfaction (*saumanasya*) with the third absorption.

203 The verb *asti* at the beginning of the sentence clearly expresses emphasis. This grammatical pattern is discussed by Sakuma (p. 141, n. 776).

204 Here, too, *aduḥkhāsukha* seems to be used in the sense of lack of both corporal and mental pain and pleasure (on the definition of *sukhā vedanā, duḥkhā vedanā,* and *aduḥkhāsukhā vedanā*, see ŚrBh-Gr (18) 38, 10-16). Vism (135, § 193) identifies *adukkham-asukham* with equanimity (*upekkhā*) and says that it has the 'characteristic of experiencing the opposite of the desired and non-desired' (*iṭṭhāniṭṭhaviparītānubvavanalakkhaṇā*), without describing these either as mental or bodily. The ArthVinNib (186, 7-8), commenting upon the *aduḥkhāsukha* in a similar context, says: *aduḥkhāsukhalakṣaṇā vedanoktā, caturthadhyānasamāpatau hi sukhādīnām asambhavāt* 'the characteristic of neither-pain-nor-pleasure is stated because of the non-existence of the pleasure, etc. at the attainment of the fourth absorption'. Here, too, *ādi* seems to imply that *duḥkha* as well as *saumanasya* and *daurmanasya* are also referred to.

205 The precise limits of this gloss with regard to the former one are not easy to determine. There is no doubt that they are closely related, but it is not clear where one ends and the other starts. Sakuma (pp. 35-36, § H.4.2.) takes them as forming one single textual unit and divides them into two paragraph: the first from *tasmin samaye sa dhyāyī sukhaduḥkhavyatikramam* to *prathamadhyānasamāpattikāle daurmanasyasya*, and the second one from *asti tāvat* to *tenāha aduḥkhāsukham*. This is a possibility which has its own advantages (such as avoiding to include

in the same sentence the apparently repetative *sukhaduḥkhasya prahāṇād*). I believe, however, that my tentative solution suggested above has some merits, too. First, it ends the first gloss with the citation from the canonical formula, which appears to be the formal tendency of most glosses in this subchapter (the only exceptions being passages 3.28.3.5.5. and 3.28.3.8.1.). It also explains better the presence of *tatra*, which often introduces a new textual unit. Furthermore, unless linked to the sentence starting with *asti*, the phrase introduced by *tatra* has no verb. The only way of construing it is to take it as adding further information to the preceding citation and supply a verb like 'herein, [it is thus said]'—no doubt, a possibility, but connecting it with the sentence beginning with *asti* seems more natural syntactically.

My tentative solution is not, however, completely satisfactory. First, we have the repetative usage of *sukhaduḥkhasya prahāṇād*. This might be explained as (emphatically?) summing up the abandonment of the four kinds of feelings, abandonment which results in *aduḥkhāsukham*. If this interpretation is correct, we would have to conclude that the style of the gloss is rather clumsy. Another stylistic irregularity is that we only have *ca* after *sukhasya* but not after *duḥkhasya, saumanasyasya* and *daurmanasyasya*. (This, however, is difficult to explain no matter how we divide the gloss here!) It could be argued that *ca* is a sentence connecter, but taking it with *tatra* and assuming an ellipsis of the main verb would be quite odd. I surmise that though stylistically crude (careless?), our sentence used *ca* after *sukhasya* (as in the canonical formula) and then abbreviated it after *duḥkhasya, saumanasyasya* and *daurmanasyasya*.

Let us also briefly look at how Ch. and Tib. construe this passage. They would rather seem to favour an interpretation closer to Sakuma's understanding, but, I believe, not in a decisive way. Ch. is not perfectly clear, but it appears to take this phrase with the previous gloss. The most natural way to read the Chinese is to see 謂 as explaining the preceding canonical phrase 樂斷苦斷先喜憂沒. Ch. 謂 most probably renders here *tatra* (cf. BCSD, s.v.). But this is not a definitive proof. After all, even in my division and understanding of the passage, *tatra* seems to imply a nuance like 'herein, [this] being the case' (**tatraivaṁ sati*?), thus closely connecting the gloss which it introduces with the previous one. Tib. is even less clear. Glosses in Tib. usually start and end with the same lexical or textual unit commented upon, but the equivalent of the problematic phrase *tatra caturthadhyānasamāpattikāle sukhasya* [...] *prathamadhyāna-samāpattikāle daurmanasyasya* occurs in between the citation at the end of the previous gloss and that at the beginning of the next one and contains only independent sentences (connecting neither with the preceding passage nor with the following one). From a purely formal viewpoint, it creates an irregularity no matter if we include it in the previous gloss (which would not end with the citation) or in this one (which thus does not begin with the quotation of the canonical item).

206 As Edgerton shows in his illuminating entry (BHSD, s.v.), Skt. *āśvāsapraśvāsa* as a compound means 'breath' and is used as a synonym of *ānāpāna*. Though the tradition is not always clear and different interpretations exist (see the Vism discussed by Edgerton), *āśvāsa* appears to be 'breathing out' and *praśvāsa* 'breathing in'. Both Tib. *dbugs rngub pa dang dbugs 'byung ba* and Ch. 入息出息 suggest the same, and this is the interpretation which I adopt in my translation. Vasubandhu also construes the words in this way. In his gloss upon *ānāpāna*, he says: *ānanam āna āśvāso yo vāyuḥ praviśati* | *āpānanām apānaḥ praśvāso yo vāyuḥ niṣkrāmati* | (AKBh 339, 7-8) '***āna*** is inhalation, breathing in, the wind [i.e., air] which enters [the body]. ***āpāna*** is exhalation, breathing out, the wind which exits [the body]'. Cf. also Vyāsa's similar gloss on *śvāsa-praśvāsa* 'inhalation and exhalation' in YS 1.31. (YS, 54).

The idea that respiration is an obstruction to perfect concentration appears to be very old. At AN V 135, 3, we are told that *catutthassa jhānassa assāsapassāsā kaṇṭako* 'breathing in and out is a thorn to the fourth absorption'. Actually, we know from other canonical sources that

breathing vanishes altogether at this meditative level. *Catutthajjhānaṁ samāpannassa assāsapassāsā niruddhā honti* (DN III 266, 9-10; cf. AN IV 409, 11-12, with slightly different wording) 'for one attaining the fourth absorption, breathing in and out ceases'. Nāgasena explains to the doubtful King Milinda that for the ascetic who reaches the fourth *jhāna* and has his body, virtue, mind, and wisdom cultivated (*bhāvita*), it is possible indeed to stop respiration just as someone stops snoring when his or her body is bent. And this explanation is, of course, sufficient to make the King exclaim the usual *kallo si bhante Nāgasena* 'how clever you are, Venerable Nāgasena!' (Mil 85, 18-30). Vasubandhu, too, recognises that respiration does not exist at the level of the fourth *dhyāna* (AKBh 340, 17).

Breathing is also considered an obstacle to concentration in classical Yoga. At YS I .31., we read: *duḥkhadaurmanasyāṅgamejayatvaśvāsapraśvāsā vikṣepasahabhuvaḥ* 'pain, dissatisfaction, moving of the [body] limbs, breathing in and out are accompanying factors to the distractions [listed in the preceding *sūtra*].' (cf. Woods tr., p. 65). Vācaspati's gloss seems to imply that *śvāsapraśvāsa* refers here to non-controlled respiration (see Prasāda ed., p. 55; see also Woods tr. 65), which makes sense and also explains why breathing in and out is associated with distractions.

I have strong doubts as to the complete cessation of the respiratory process on the higher meditative levels (though Nāgasena and Vasubandhu do mean that it actually stops!). Recent medical research on altered states of consciousness and yogic practices has accumulated sufficient data to prove that various meditative attainments lead to a substantial decrease in the pulmonary activity, which is actually quite in tune with the sharp reduction of all metabolic functions accompanying such states. To the outside observer as well as to the meditator himself, respiration may become hardly perceptible, and this may have led Buddhist and Hindu scholars to postulate the possibility of stopping the breathing process.

[207] The interpretation of the compound *upekṣāsmṛtipariśuddha* differs in the Theravāda Abhidhammic tradition. Vibh 261, 15-16, says: *ayaṁ sati imāya upekhāya vivaṭā hoti parisuddhā pariyodatā. tena vuccati "**upekkhāsatipārisuddhin**" ti.* 'This mindfulness, because of this equanimity, is unobstructed, entirely pure, completely purified. Therefore, it is said "**purity of mindfulness [brought about by] equanimity**".' (for the meaning of *vivaṭa*, see PTS, s.v. *vuṇāti*). Vism (136, § 194) adopts the same view (actually citing the Vibh in support of its interpretation), and adds: *na kevalañ c'ettha tāya sati yeva parisuddhā, api kho sabbe pi sampayuttadhammā. satisīsena pana desanā vuttā* 'And not only is mindfulness purified by this [equanimity] here, but also [are] all the factors associated with it [purified]'.

[208] Here, too, Tib. (see also Tib. ed. 3.28.3.1.0., 3.28.3.2.0, 3.28.3.3.0., 3.28.3.4.0, etc.), cites the canonical formula depicting the first immaterial attainment (which lacks in Skt. and Ch.): *de rnam pa thams cad du gzugs kyi 'du shes rnams las yang dag par 'das te | thogs pa'i 'du shes rnams nub par gyur cing | sna tshogs kyi 'du shes rnams yid la mi byed pas | nam mkha' mtha' yas so snyam nas | nam mkha' mtha' yas skye mched bsgrubs te gnas so* = Skt. * *sa sarvaśo rūpasaṁjñānāṁ samatikramāt pratighasaṁjñānām astaṅgamān nānātvasaṁjñānām amanasikārād "anantam ākāśam" ity ākāśānantyāyatanam upasaṁpadya viharati.* (The Skt. reconstructions follows here MVyut # 1492, with my punctuation). 'Due to the complete surmounting of the ideation of matter, due to the disappearance of the ideation of resistance, due to not paying attention to the ideation of variety, [thinking] "space is infinite", he [i.e., the ascetic] dwells having attained the station of the infinity of space'. See also DaśBh Kondō ed. 56, 5-7 = Rahder ed. 34, 9-11; Pañca 168,11-12; ArthVin18, 2-4, with the commentary at ArthVinNib 189, 1-190, 6; etc. The Pali counterpart runs as follows: *sabbaso rūpasaññaṁ samatikkamā paṭighasaññānaṁ atthagamā nānattasaññānaṁ amanasikārā "ananto ākāso" ti ākāsānañcāyatanaṁ upasampajja viharati* (AN IV 410, 13-15; see also MN I 41, 19-22; MN III 27, 7-9; SN III 237, 13-16; AN I 41, 3-5; ibid. 267, 3-6; Vibh 245, 17-19; etc.). A

similar formula is used to describe the fourth liberation (*catuttho vimokho*), a spiritual exercise virtually identical with the attainment of infinite space (see, e.g., Vibh. 342, 35-38).

209 In this and a few other occurrences below, I render *adhimokṣa* as 'concentration'. I think that here this dynamic connotation is much stronger. It should not be forgotton, however, that the semantic sphere of the word also covers the result of this intense and repeated process, which is gaining 'conviction' with regard to the objects meditated upon. See note 15 above.

210 Skt. *nīlapītalohitāvadātādi*. Actually, *nīla* could also mean 'dark colour' in general or 'dark-green' (MW, s.v.). In contrast to this, *pīta* may refer to white (or light) colours (PED, s.v.). In our passage here, the presence of *avadāta* makes it, however, more likely that *pīta* simply means 'yellow'. In Buddhism, *nīlapītalohitāvadāta* 'dark-blue, yellow, red, and white' are the four basic colours from which all other colours are derived (see AKBh p. 6, line 8 and lines 11-12 and AKVy p. 25, ll.8-9 and ll. 14-15; YoBh 4, 14-15; etc.).

211 This appears to be the meaning of the instrumental in *anābhasagatayā* here and *nirvidvirāgatayā* below. See also notes 278 and 279 in Skt. crit. ed.

212 Hongjing, quoted by To-ryun, explains the order of transcending the material sphere as consisting of three steps. 景師解云："以於虛空起勝解故: 初、過青黄等眼識相應想。次、過耳識身識及[I follow the Jin Canon; T has: 反; see Taishō, p. 473, n. 8.]緣五根意識等有對想。三、過第四靜慮下緣欲界飲食瓶衣等種種想[T reads: 相, with no *var. lec.*, but it is clear from the context as well as the parallel sentences above that this must be scribal error for: 想]。" (T42.473c16-19). 'Master [Hong]jing elucidates [as follows]: **"Due to the concentration upon the [infinity of] space**: First, [the ascetic] surmounts the ideations associated with the visual cognition, such as dark-blue, yellow, etc. Next, [the ascetic] surmounts the ideations of resistant [things] (**sapratigha*) [associated with] the auditive cognition, tactile cognition and the mental cognition which have the five sense faculties as its object [/support], etc. Third, [the ascetic] surmounts the various ideations which have as their object [/support] [things belonging to] the realm of pleasure [such as] drink, food, bowls, clothes, etc. which are below [the level of] the fourth absorption.' The last sentence could also be construed as: 'Third, [the ascetic] surmounts the various ideations [occurring in] the fourth absorption having their object [/support] downwards in [things belonging to] the realm of pleasure [such as] drink, food, bowls, clothes, etc.' The passage from the AMVibh quoted in note 215 below would rather seem to support the latter reading.

213 It is noteworthy that the ŚrBh authors/redactors do not mention and gloss upon *sarvaśo* 'completely', which appears in the canonical formula of this attainment (see note 208 above). It is not excluded that they did not consider it important or that they used an allotexteme without *sarvaśo* (though the Tib. citation of the stock-phrase does contain *rnam pa thams cad du*). In the ArthVinNib (189, 2-190, 2), Vīryaśrīdatta is, however, definitely interested in glossing upon *sarvaśo* because of an important doctrinal problem underlying it. This refers to whether there is any matter (*rūpa*) in the immaterial spheres or not? The author concludes that not even the subtlest form of matter exists there (*sūkṣmam api rūpaṁ tatra nāsti* | ArthVinNib 190, 1), siding thus with the Vaibhāṣikas (see note 5, p. 189, in the modern edition; cf. also AKBh 431, 17-22). This, however, was not the only view. According to the *Mahāvibhāṣā*, the Vibhajyavādins held that there was some form of matter in the the *ārūpya*s (T27.431b6ff; see also Poussin vol. 5, p. 141, n. 2). The authors/editors of the ŚrBh may have found it more convenient to skip over the word and the difficult problems which it implied and focus instead on the practically relevant aspects of the canonical formula.

214 In a similar context, ArthVinNib (190, 2-3) comments as follows: *pratighasaṁjñā pra<ti>ghātasvabhāvā* [Samtani reads: *praghātasvabhāvā*] | *sā rūpaṇām anyonyāvaraṇāt saṁbhavati* |. 'The ideation of resistance has the nature of opposition [/prevention of free

movement]. It arises due to the mutual obstruction of the material objects.' See also Vibh 261, 31-37 and Vism 274, §§ 16-19.

[215] Skt. *avaśiṣṭeṣu* is quite problematic. It is supported neither by the Tibetan translation nor by the Chinese rendering. Tib. *thogs pa khyad par can rnam pa sna tshogs pa de dag nyid la* suggests something like: **teṣv eva vicitreṣu viśiṣṭeṣu[/nānāprakāreṣu/nānāvidheṣu] pratighāteṣu*. Ch. reads: 所有於彼種種聚中差別想轉 = **yāḥ* [...] *teṣu nānāvidheṣu* [/*vicitreṣu*] *saṁghāteṣu viśiṣṭāḥ* [/*viśiṣṭa-*]*saṁjñāḥ pravṛttāḥ* (see also resepctive notes to Tib. ed. and Ch. ed.). The word **pratighāteṣu* suggested by Tib. is not excluded, but there are no compelling reasons to prefer it to *saṁghāteṣu* in the extant the extant Skt. (which is also supported by Ch.). On the other hand, whatever the original may have been, the 'diversity' suggested by both Tib. *rnam pa sna tshogs pa* and Ch. 種種 makes a much better reading than extant Skt. *avaśiṣṭeṣu*. The only way I can construe it is to explain 'remaining' as referring to the ideations not associated with sensual pleasure and aversion. According to Vibh (369, 32-33), *kāmasaññā vyāpādasaññā vihiṁsāsaññā: ayaṁ vuccati nānattasaññā* 'ideation [associated with] sensual pleasures, ideation [associated with] malice, ideation [associated with] violence: this is called the ideation of diversity.' In our ŚrBh passage, however, the diversity of ideation refers to the conceptualisation of the sense-data into diverse 'things', i.e., conventional objects (or, to follow the Tib. version, into the fictitious 'wholes' of everyday usage). No suggestion is made that such ideations as 'food, ...mountain, etc.' are directly connected with sensual pleasures and desires. After all, *kāma* as such has already been abandoned at the stage of the first absorption. Buddhaghosa (Vism 273, § 15) clearly points out that the surmounting of ideation cannot occur for one who is not detached from the ideation object (*ārammaṇe avirattassa saññāsamatikkamo na hoti*). However, up to the level of the fourth absorption, the mind still preserves its cognitive capacity of conceiving images and ideas in general, which involve the epistemic operation of treating things as being differentiated (*viśiṣṭa*). This, however, represents a source of distraction which can threaten the yogi's meditative calm even at the level of the fourth absorption. Buddhavarman's translation of the AMVibh (T No 1546) explains this as follows: 云何種種想思惟? 謂: 第四禪中諸散想。問曰: 何故名種種想。答曰: 此想緣種種入故。染污者緣十入。不染污者緣十二入。問曰: 何故説無種種想思惟? 答曰: 種種想, 離第四禪欲時, 極作留難, 令離欲法不相續。如守門人不令他入。彼亦如是。是故佛作是説: "不應思惟種種相, 應離第四禪欲。" (T28.362b2-9) 'What is the thought [here apparently rendering **manaskāra*] [directed] at the ideation of diversity? Answer: "[It represents] the various distracted ideations [or: ideations [directed] here and there] during the fourth absorption." Question: "Why is it called ideation of diversity?" Answer: "Because these ideations have diverse sense-fields (**āyatana*) as their object. The defiled ones are based on ten sense-fields [which exclude mind and mental objects from the usual list of the *ṣaḍāyatana*]. The non-defiled ones are based on the twelve sense-fields." Question: "Why is it said that **there is no thought [directed] at the ideation of diversity**?" Answer: "At the time when [one is about to] abandon the desire for the fourth absorption, [this] ideation of diversity strongly operates [as] an impediment and makes the factor [facillitating the] abandonment [of this meditative level] un[able to] continue [its functioning]. It is like a doorman who does not allow others to enter. This is the same [with the ideation of diversity]. Therefore, the Buddha said this: "[One] should not think of the ideation of diversity. [One] should leave the desire for the fourth absorption.".' It thus appears that the mere habit of forming ideation of diversity is considered a major obstacle to achieving the immaterial attainments. And it may be precisely this aspect which is hinted at by the word 'remaining' in our ŚrBh passage here.

[216] A more literal rendering is: 'absolutely no orientation [of mind] to these operates for him'. The so-called '[mental] orientation' (*ābhoga*) often appears used as a (quasi-)synonym of

'attention' (*manaskāra*). In Pali canonical sources, it collocates with attention (*manasikāra*) and concentration (*samannāhara*) (Vibh 321, 6-7; DN-a I 122, 6-8 glossing upon *cetaso ābhogo* at DN I 37, 32-33; Mil 97, 10-11, only with *manasikāra*; etc.) (see CPD, s.v.; cf. also BHSD, s.v.) As we have seen in note 6 above, the AKBh and the Trim use the term *ābhoga* to define *manaskāra*. In our ŚrBh passage, too, *ābhogo* <'>*py asya na pravartate* is clearly employed as a synonymic explanation of *amanasikārāt*.

217 On liminal attainments and absorptions/attainments proper, see note 118 above.

218 According to AKBh 447, 8-10, *maulānāṁ kuśalārūpyāṇām adhobhūmikaṁ sāsravaṁ vastu nālambanaṁ svordhvabhūmyālambanatvāt* | [...] *sāmantakānanantaryamārgāṇāṁ tv adharā bhūmir ālambanam* | 'A contaminated thing pertaining to the lower levels is not the [meditative] object of the wholesome, immaterial [attainments] proper because [the latter] have [as their meditative] object only what pertains to their own [level or] the level(s) above. [...] But the paths of non-obstruction [on the level of the] liminal [attainments] have the lower level as [their meditative] object'. (On the definition of the *ānantaryamārga* as well as the closely related *prayogamārga*, *vimuktimārga*, and *viśeṣamārga*, see AKBh 382, 1-3).

Ji devotes a whole paragraph to the discussion of our ŚrBh gloss. In doing so, he largely relies on the concept of the 'ninth [stage] of the path of liberation' 第九解脱道. Ji frequently makes use of this Abhidharmic category, and actually both the path of non-obstruction (*ānantaryamārga*) and the path of liberation (*vimuktimārga*) are key-terms in his explanation of the seven contemplations 七作意 in the ŚrBh. He considers that the first six contemplations coincide with the first nine stages of the path of non-obstruction and the first eight stages of the path of liberation 前九無間道八解脱道 and that they take place at the level of the liminal attainment 皆在近分定中 (T43.120a26). The fruit of the culmination of the practice coincides with the ninth stage of the path of liberation and the attainment of the absorption proper 第九解脱道居根本静慮 (T43.120a25-26). The ninth [stage of the] path of liberation (*navamo vimuktimārgaḥ*) is also met with in Indian Abhidharmic texts. It refers to the complete emancipation from a certain level, whether the realm of sensual pleasures or a meditative absorption (see AKBh 409, 15-410, 2). It also marks the detachment from the summit of existence (*bhavāgra*) in the case of an Arhat (see ibid. 409, 8). To return to Ji's Commentary, this is how the Chinese master elucidates the relation between various meditative levels and their object or support 縁 (*ālambana*): the ninth stage of the path of liberation coincides with the seventh contemplation and the attainment proper. In the first moment 刹那 (*kṣaṇa*) of obtaining the path of liberation, its meditative object comprises only the aggregates 諸蘊 of its own level 自地. In the second moment, the mind of the yogi obtains the aggregates of the levels above and below 上下地 as its meditative objects. However, the Chinese master adds, the ŚrBh summarises the process and speaks only of the first moment. In the liminal attainment, the first nine stages of the path of non-obstruction contain aversion towards the lower level as their mediative object, while the first eight stages of the path of liberation contain the aggregates of the lower as well as upper levels as their object [cf. here AKBh 368, 6-14 and also AKVy 576, 16-577, 8, but not exactly in the same sense as here]. But the ŚrBh again simplifies the process and speaks only of the effect the of path of non-obstruction. (第四禪以上，其第九解脱道第七作意唯在根本定中。其初得解脱道，此一刹那時，唯縁自地諸蘊。第二刹那心者得縁上下地蘊。今約最初一刹那解脱道說故，言亦縁自地諸蘊。若近分定前九無間道但縁下地生厭故，故言亦縁下地所有諸蘊。其前八解脱道亦縁上下地諸蘊。今約無間道說故，言亦縁下地諸蘊，而唯不遮近分根本，但縁上下及自地諸蘊。於近分定八解脱道不說論九無間故，言縁下蘊。於根本定，說初一刹那隱立第二刹那以去故，言亦縁自地蘊。故論文中不言唯縁自地蘊等，而言亦縁。此無間解脱道如前初禪中解。若與顯揚對法第二卷相違。如彼有

太師解。T 43.122a13-27; my punctuation) (cf. T42.473c29-474a13 for a similar passage, which contains, however, some variants).

219 Here, too, Tib. (see also Tib. ed. 3.28.3.1.0., 3.28.3.2.0, 3.28.3.3.0., 3.28.3.4.0., 3.28.3.5.0., etc.) contains the whole citation of the canonical formula describing the second immaterial attainment (for which there is no equivalent in Skt. and Ch.): *de rnam pa thams cad du nam mkha' mtha' yas skyed mched las yang dag par 'das te | rnam par shes pa mtha' yas so snyam nas | rnam shes mtha' yas skye mched bsgrubs te gnas so* = Skt. **sa sarvaśa ākāśānantyāyatanaṁ samatikramya "anantaṁ vijñānam" iti vijñānānantyāyatanam upasaṁpadaya viharati*. (Skt. reconstructions follows MVyut # 1493, with my punctuation.) 'Having completely surmounted the station of the infinity of space, [thinking] "consciousness is infinite", he [i.e., the ascetic] dwells having attained the station of infinite consciousness'. (DaśBh Rahder ed. 34, 12-13, reads: *sa sarvaśa ākāśānantyāyatanaṁ samatikramād*; Kondō ed. 56, 7, reads the same with the exception of *sarvaśo* instead of *sarvaśa*). The Pali parallel reads: *sabbaso ākāsānañcāyatanaṁ samatikkamma "anantaṁ viññāṇan" ti viññāṇañcāyatanaṁ upasampajja viharati* (AN IV 410, 15-17; etc.). For other sources, see note 208 above.

220 The wording of the sentence is admittedly difficult and rather confusing. The *Xianyang lun* explains the process more concisely: 無邊識者謂：緣無邊虛空之識；今緣此爲境界。(T31.487c13-14) '**Infinite conscious** is the consciousness which has infinite space as its object; now, [the ascetic] makes this [consciousness] [his] object'. The gist of the psychological process appears to be the following: in the act of contemplating the infinity of the space, the consciousness assumes the attribute of boundlessness which characterises its very object. Space is no longer necessary as a meditative support and can therefore be transcended. By surmounting space, the ascetic attains the sphere of infinite consciousness, i.e., a state conciousness contemplating itself as an infinite object.

221 Roughly speaking, the psychological process presented here is not different from the one described in the Vism. In tune with the Theravāda Abhidhamma, Buddhaghosa does not use the concepts of liminal attainment and attainment proper. Instead, 'approach concentration' (*upacārasamādhi*) and 'absorption concentration' or 'concentration of complete focusing [of the mind]' (*appanāsamādhi*) (Vism 102, §§ 32-33), which approximate the same functions, are employed. Speaking of the way to attain the station of infinite consciousness, Buddhaghosa explains: *tass'evaṁ tasmiṁ nimitte punappunaṁ cittaṁ cārentassa nīvaraṇāni vikkhambhanti, sati santiṭṭhati, upacārena cittaṁ samādhiyati* (Vism 276, § 26) 'For him who thus repeatedly directs [his] mind to this characteristic [/image], the hindrances are surpressed [/blocked], [his] mindfulness is firmly established, and [his] mind is concentrated by means of the approach [concentration].'

222 The PPUpad explains the whole process of this attainment with more clarity. While contemplating the space, the ascetic takes the feelings (*vedanā*), ideations (*samjñā*), impulses and volition (*saṁskāra*), and consciousness (*vijñāna*) associated with this contemplation as a disease, etc. 'Having formulated such thoughts, [he] abandons space [as] an object and [makes] consciousness [his] sole object' (如是念已，捨虛空緣，但緣識。T25.186c6-7). 'This consciousness is boundless and infinite just as space is boundless and infinite (是識無量無邊，如虛空無量無邊。T25.186c8-9).

223 Unlike the other glosses above, the Skt. MS of the ŚrBh (as well as Ch.) cites here the canonical formula almost entirely (omitting only the pronoun *sa*). Of course, Tib., too, contains the complete stock-phrase as it does above (see Tib. 3.28.3.1.0., 3.28.3.2.0., 3.28.3.3.0., 3.28.3.4.0., 3.28.3.5.0., and 3.28.3.6.0.). Let us note that the citation in our passage here is identical with MVyut # 1494 but slightly different from DaśBh Kondō ed. 56, 8, which reads *sa sarvaśo vijñānānantyāyatanasamatikramāt* | (= Rahder ed. 34, 13-14, but reading *samatikramān*

due to *sandhi*). The Pali parallel reads: *sabbaso viññāṇañcāyatanaṁ samatikkamma "n'atthi kiñcī" ti ākiñcaññāyatanaṁ upasampajja viharati* (AN IV 410, 17-19; etc.). For other sources, see note 208 above.

224 Skt. past participle *uccalito* does not mean that the yogi has actually proceeded upwards. It rather seems to imply that the ascetic is 'driven to proceed upwards/advance' or that he 'has set out for moving up' or, more concretely, 'has jumped up [in order to attain the upper level]'. Ch. 求上進 'seeking to procceed upwards [/advance]' aptly conveys the meaning here. See also passage 3.28.3.8.1. below.

225 Skt. *ālambana* 'object'. So far, I have translated the word as 'meditative object'. Here its sense is, however, more general: not only that the meditative support cannot be perceived but there is no perceivable *cognitive object* whatsoever. I think that in this context, it is, therefore, preferable not to limit the meaning of *ālambana* to 'meditative object'. The Ch. translation of this passage is quite relevant in that it uses 境, 境性, and 境界 for *ālambana*, though so far in our chapter (and many other passages in the ŚrBh), the term has been translated as 緣.

226 I construe *kiṁcanapratisaṁyuktaṁ rūpi vā arūpi vā* as a post-verbal additional phrase qualifying *ālambanaṁ* in this sentence. Though often separated by a few words from the noun which they modify (like in our passage), such constructions occur frequently in Pali and Buddhist Sanskrit texts.

227 Buddhaghosa (Vism 277, § 35) gives an illuminating simile as to what precisely meditating on (or rather, in!) the station of nothing whatsoever means. Suppose, he says, a man witnesses the scene of monks gathering in a place like the monastery hall, etc. (*maṇḍalamālādisu*). With the completion of their ecclesiatical meeting, the *bhikkhu*s will all leave, and then after a while the man comes back alone to the hall. 'Standing in the doorway, looking again at that place, he sees it just empty, just deserted. It does not occur to him: "So many of the monks [once gathered here] have passed away, or [so many of the monks] have left the region", but [only] "this [place] is empty, deserted"; he [thus] sees only the absence [lit., the state of no[one] being [there]].' (*dvāre ṭhatvā puna taṁ ṭhānaṁ olokento suññam eva passati, vivittam eva passati, nāssa evaṁ hoti: "ettakā nāma bhikkhū kālaṅkatā vā, disāpakkantā vā" ti, atha kho: "suññam idaṁ, vivittan" ti natthibhāvam eva passati*; with my punctuation). In brief, the state seems to be an awareness of the absence of cognitions and perceptions, with no disturbing ratiocinative inference as to what this absence is.

228 Tib. contains the whole citation of the canonical formula describing the fourth immaterial attainment as a passage apart at the beginning of the section (see also Tib. ed. 3.28.3.1.0., 3.28.3.2.0, 3.28.3.3.0., 3.28.3.4.0., 3.28.3.5.0., and 3.28.3.6.0. above). For this passage there is no direct parallel in Skt. and Ch. However, at the end of passage 3.28.3.8.3. below, Tib. repeats the citation: *de rnam pa tham cad du ci yang med pa'i skye mched las yang dag par 'das nas | 'du shes med 'du shes med min skye mched bsgrubs te gnas so*, which corresponds to Skt.: *sarvaśa ākiṁcanyāyatana<ṁ> samatikramya naivasaṁjñānāsaṁjñāyatanam upasampadya viharati* (only *sa* is omitted; cf. MVyut # 1495, in Sakaki's spelling: *sarvaśo* and *naiva*°; see also DaśBh Rahder Kondō ed. 56, 9-10, which reads: °*samatikramāt* | *naivasaṁjñānāsaṁjñeti* [...]; DaśBh Rahder ed. 34, 15-16, has, however, °*samatikramān naivasamjñānāsaṁjñāyatanam* [...], omitting *naivasaṁjñānāsaṁjñeti*). 'Having completely surmounted the station of nothing whatsoever, [the ascetic] dwells having attained the station of neither ideation nor non-ideation'. The Pali parallel reads: *sabbaso ākiñcaññāyatanaṁ samatikkamma nevasaññānāsaññāyatanaṁ upasampajja viharati* (AN IV 410, 19-20; etc.). For other sources, see note 208 above.

229 Skt. *animittālambane*. The compound could also be construed as 'an object of [which] no characteristic [/image] [is perceived]'. See also the gloss found in To-ryun's Commentary (T42.474b2-4). Cf. the various doctrinal and psychological explanations concerning this state in

the AMVibh (T27.433c1-21).

230 Vism (280, § 50) explains: *sā paṭusaññākiccaṁ kātuṁ asamatthatāya n'eva saññā, saṅkhārāvasesasukhumabhāvena vijjamānattā nāsaññā* 'this is neither ideation because it is incapable to perform [its usual] function of sharp ideation, nor [is it] non-ideation because it [still] exists in a subtle form [in so far as only] a latent impulse [of it] remains'. Cf. also ArthVinNibh 191, 3-5.

231 Actually, as made clear by Tib., this is rather a gloss on the final part of the formula.

232 Buddhaghosa gives two similes which illustrate this state. In the first one (Vism 281, § 51), a novice (*sāmaṇera*) lays aside a bowl (*patta*) after having smeared (*makkhetvā*) it with oil (*telena*). Later, when the elder (*thera*) asks him to bring that bowl, the novice tells him that there is oil in it. Hearing this, the elder requires the novice to bring the oil in order to fill the tube (*nāli*) used as a storage container. But this time the novice replies, 'Venerable, there is no oil' (*n'atthi, bhante, telam*), meaning, of course, not enough to be poured into the tube. In the second simile (Vism 281, § 54), a novice who walks ahead of an elder sees some water (*thokam udakaṁ*) on the road and warns the *thera* to remove his sandals (*upāhanā*). The elder, not knowing how much water is there, wishes to bathe. This makes the novice tell the elder that there is no (*n'atthi*) water, this time in the sense that its quantity is not sufficient to bathe in. The similes are quite illustrative. (I wonder whether apart from their illustrative function, the similes were also intended to contain a touch of ecclesiatical humour.) Both attempt to account for the seemingly illogical expression 'neither X nor non-X' by showing that seen from different angles, the same reality can be described, with equal validity, as existing and not existing.

233 Sh (see note 329 to Skt. crit. ed.) and the editors of ZT (see note 598 to Tib. ed.) seem to take this passage as belonging to the next section which expounds the two attainments without mental activity. From the viewpoint of its content, the passage is, however, related to the absorptions (see *dhyānasamāpattikāle* in the text) and immaterial attainments (see *ārūpyasamāpattikāle*). Actually, the scribe of the ŚrBh MS uses || ◎ || before and after this passage, which clearly marks that he (and/or the scribal tradition behind him?) understood this as a section in its own (but, admittedly, the punctuation of our MS is far from being a model of consitency). The Chinese, Korean, and Japanese traditions, as reflected by the editorial and exegetical literature, also understand this as a passage connected with the preceding section. In the traditional Canons which adopt the convention of opening paragraphs at the beginning of new sections, this passage is included in the preceding section (on immaterial attainments) and the start of the new paragraph coincides with the section on the two attainments without mental activity (see ZT (Jin) 668c10; Koryŏ 742a10; Qisha 343a13). The same is the situation is reflected in modern editions (*Shukusatu daizōkyō* 156a12; *Manji daizōkyō*, Taiwan ed., 0119a12; T 469a4) as well as in KDK, p. 149 and KIK, p. 244.

234 The precise meaning of the passage is not easy to understand. This is largely due to *rasātala*, a word quite intriguing, especially for a Buddhist text dedicated to meditation. The main lexicographical sources render it as *Unterwelt, Hölle; N. einer der 7 Unterwelten* (PW, s.v.) or 'one of the seven hells or regions under the earth', 'the lower world or hell in general' (MW, s.v.). This does not fully reflect the complex imagery associated with the term. The seven subterranian worlds are a major feature of the Hindu cosmology (see Kirfel [1920] 1967, 143-147). They were adopted in the Vedānta philosophy (see Dasgupta [1922] 1991, vol. 2, p. 76; see also *Vedāntasāra* 78, § 163: *bhūrādicaturdaśabhuvanāni*) and also mentioned by Vyāsa in his Commentary ad *Yogasūtra* III.25 (Prasāda ed., pp. 225-226). These netherworlds are not to be confused with the hells proper (*naraka*), though they are populated by demonic beings, snakes, etc. and occasionally are described as places whose denizens suffer some form of punishment (see Hopkins 1915, 111).

To limit our discussion to Rasātala, the term does not appear in all variants of the seven

worlds (see Kirfel [1920] 1967, 144), but when it does, it is the sixth or the seventh level of these subterranian spheres. In the *Rāmāyaṇa* (I .39.21) and the *Mahābhārata* (V.3602), it is the lowest of the netherworlds (Kirfel [1920] 1967, 145). One possibility to interpret the ŚrBh passage here is that the term 'Rasātala', in the sense of the bottom level of the subterranian realm, was used as a metonymy for all the worlds under the earth. (If this is true, the random choice of any other level would have certainly been less meaningful as a stylistic device.)

According to the *Purāṇas*, the inhabitants of Rasātala are the Dānavas who are powerful enemies of the gods but have been subdued by Lord Hari and now live in fear of Indra (Kirfel [1920] 1967, 147; see also the translation of the *Bhāgavatapurāṇa* in Dimmitt and van Buitenen 1978, 349-350). In this sense, Rasātala may appear like a hell (and inasmuch as the Dānavas had to submit to and fear the gods, it may be considered so), but the overall image of these netherworlds is not always that of a gloomy place of ordeal and agony. According to the *Bhāgavatapurāṇa* (Dimmitt and van Buitenen 1978, 348), the Dānavas as well as the denizens of other subterranian worlds lead household lives with familes, friends, and servants. The cities of these netherworlds are sumptuously adorned and the 'floors are teeming with loving couples of Snakes and Asuras, doves, parrots and mynah birds. Their gardens outshine the beauty of the world of the Immortals [...]' (ibid.). The lack of sunlight is compensated, 'for the jewls in the hoods of the great Snakes dispel all darkness' (ibid.). One verse in the *Rāmāyaṇa* (V.102.11) actually goes as far as to declare that 'no heaven is so blessed a place' (Hopkins 1915, 61) as Rasātala.

It is very difficult to say which was the precise image which the authors/editors of the ŚrBh had in mind. Admittedly, many of the *Purāṇas* are later than the ŚrBh (though they may be based on earlier materials), but as much as one can be certain in the quicksands of Indian chronology, at least large parts (if not most of) the *Mahābhārata* and the *Rāmāyaṇa* must have been in circulation when our work was being forged into a whole (ca. 3rd century C.E.; see Chapter Five above). With quite a few Buddhist scholar-monks coming from Brahman families, their familiarity with Hindu literature and mythology would come as no surprise at all. What is intriguing is that the term *rasātala* does not seem to occur in any Buddhist source (as far as I know) and its introduction from the Hindu tradition does not appear to be doctrinally or stylistically imperative for our text. (The underworlds in general are not a feature of the Buddhist cosmology as set forth in the YoBh; see also Kajiyama 2000.) The only related term which I could locate in Buddhist literature is *pātāla*, another netherworld of Hindu cosmology, whose place varies (the first, second, third, and, quite often, the seventh level; see Kirfel [1920] 1967, 144-145). Again, it is risky to establish a forced semantic linkage between the two words in the absence of positive textual evidence in Buddhist literature, but their lexical association in classical Sanskrit suggests that such a relation is not totally impossible. Actually, some passages in the *Rāmāyaṇa* seem to make no difference between Rasātala and Pātāla (Hopkins 1915, 61).

The word *pātāla* occurs in the Pali Canon a few times (SN I 32, 25; ibid. 127, 16; ibid. 197, 17; Th 1104; Jā III 530, 21; Mil 286, 27-28; etc.). SN IV 206 contains a *sutta* actually called *Pātāla*, in which the word is employed as a simile for the feeling of bodily pains (*sārīrikānaṁ* [...] *dukkhānaṁ vedanānaṁ adhivacanaṁ*). The meaning in all of the above texts appears to be that of 'abyss' or 'bottomless pit', though some occurrences may also denote or connotate 'hell'. For instance, *pātālarajo* at SN I 197, 17, may suggest 'hell' (*raja* means 'dust' or 'dirt' and here may also have the connotation of *rajas* in Classical Sanskrit, i.e., 'gloom' or 'darkeness'; the compound could, therefore, be construed as 'the gloom of the abyss'). In many other occurrences, we could say with sufficient certainty that *pātāla* appears to be a bottomless pit, mainly associated with the ocean (cf. also Mrs Rhys Davids's note to verse 1104 of Th, in Engl. tr., p. 418). It is interesting that at SN IV 206, 7-10, the existence of a *pātāla* in the great ocean

(*mahāsamudde*) is denied and such a belief is attributed to ignorant ordinary people (*assutavā putthujano*). The far-from-ignorant Nāgasena, however, seems to find no problem with this 'geography' and takes it as a matter of fact (see Mil 286, 27-28). The word *pātāla* is also found in Buddhist Sanskrit sources (e.g., BhikVin 149, 2, in a stanza similar to Th 1104 (see above); Laṅk 98, 7), and as far as I can see, it is used in a sense similar to the Pali texts examined above.

Now, what are we to make of the term *rasātala* in our ŚrBh passage after this excursus in mythical geography? Our text is too elliptic, and unfortunately, no definitive conclusion can be reached. Roughly speaking, however, it can be reasonably assumed that Rasātala is used here as a metonymy for the netherworld. Which connotations are associated with it remains, nonetheless, unclear. It does not seem very likely that Rasātala was meant to be an image of paradisiac splendour in this context. Was it used as a more general symbol of a silent, self-contained (albeit dark!) realm far away from the maddening world of the sensual pleasures? This, too, could be a possibility. Or did the authors of the ŚrBh intend Rasātala to evoke the gloomy, uncomfortable, and confined world under the earth? If so, it would serve as a metaphor of the limited freedom which the yogi possesses in the material sphere (as narrow as a subterranian world!). Compared to this, the *ārūpyasamāpatti*s allow the the yogi to transcend all bonds of matter and make him feel as if flying up in the sky. It is true that much of the Buddhist literature relegates the immaterial attainments to the position of an appendix to the *dhyāna*s, themselves usually regarded as an ancillary or optional practice on the path to Awakening. We find, however, some canonical passages which seem to grant the immaterial attainments a more important role. At MN I 410, 28-30, for instance, the meditator wishing to attain the immaterial stations thinks: *dissante kho pana rūpādhikaraṇaṁ daṇḍādāna-satthādāna-kalaha-viggaha-vivāda-tuvaṁtuva-pesuñña-musāvādā, n'atthi kho pan' etam sabbaso āruppe* [I follow the reading of the quotation in Vism (see below); PTS ed. has: *arūpe*] *ti.* 'Because of matter (*rūpa*) do taking up a staff, taking up a [stabbing] weapon, strife, quarrel, dispute, contention, slander, [and] untrue words occur, but nothing of this whatsoever is in the immaterial [states].' In the Vism, Buddhaghosa cites this passage at the beginning of his chapter on immaterial states, adding that the meditator sees detriment in matter in the form of eye-disease, ear-disease, etc. (*c'eva cakkhu-sotarogādīnañ ca ābādhasahassānaṁ vasena karajarūpe ādīnavaṁ disvā* [...] Vism 271, § 1) (in Pali literature, the list of diseases often begins with the eye, ear, etc. (e.g., Nidd I 13, 2) and in their most developed forms include (or should include) 98 afflictions; see PED, s.v. *roga*). The ŚrBh passage may have echoed such ideas and compared the absorptions to the uncomfortable world of Rasātala and the immaterial attainments to the freedom of flying up in the sky. Though not the only possibility, I think that this is the most probable line of interpretation.

Finally, we should also consider the possibility that *rasātala* may be a corrupt reading. I cannot, however, think of any suitable emendation, and neither the Tib. nor the Ch. suggest a better lection. Tib. *sa'i 'og tu* 'under the earth' or 'underground' clearly refers to a subterranian world. The Ch. has a reading which I find even more obscure: 處室 'staying in a room'. This reflects, in all likelihood, a different MS. The fact that in Ch. there is no equivalent for Skt. *adho* further corraborates my hypothesis that Xuanzang's MS must have been worded differently here. The phrase 處室 is found in several places throughout the Chinese canon (e.g., T1.309a28; T13.812b6; T15.31a20 (actually 處室宇); and T35.785a24, in what appears to be a close paraphrase of our ŚrBh passage). Though all these occur in a related context ('sitting in a room' for the purpose of meditation), none of them provides us with a clue for our ŚrBh passage. (One also recalls *suññāgara* 'empty room' (e.g., DN II 291, 3, etc.), as a standard recommendation for meditation practioners, but this, too, has no particular relevance here.) No matter whether Xuanzang's MS read 'room' instead of Rasatāla or, less likely, whether the Chinese master

choose to render Rasatāla (quite!?) freely as 'room', 處室 'staying in a room' can serve as an image of being in a self-contained world or as a contrast to the infinity of the sky. This actually appears, I believe, to be the way how Xuanzang and Chengguan (T35.785a24) construed the phrase. See also notes 255 and 256 to Ch. ed.

We must added that the image of Rasatāla and the sky in our passage, whatever their precise meaning(s) may have been, are not used for their poetical value only. The main interest of the ŚrBh authors seems to focus here on two points intimately linked to the spiritual praxis: (1) there are some physical signs or changes in the bodily appearance of the yogi who reaches the *dhyāna*s and immaterial *samāpatti*s, signs which he (as well as probably the master guiding him) can and should know; and (2) though these are good signs indicating the mastery of these meditative states, the ascetic should not become infatuated with them and lose his tranquillity. Unfortunately, we have no detailed description of the actual signs, but to an 'initiated' reader and listener in the tradional yogic circles, the images must have struck a familiar note.

235 The idea that the attainment of non-ideation is cultivated and reached only by ordinary people while the attainment of cessation is the exclusive 'province' of the Noble Ones is also expressed at Kv-a 157, 10; AKBh 69, 14-16; 70, 15-26, 72, 13; BoBh 90, 10-11; etc. See also notes below.

236 Skt. *naivasaṁjñānāsaṁjñoccalitenālambanasaṁniruddhena ca manaskāreṇa*. The exact interpretation of the compound is not easy. My rendering above is based on understanding it as an (absolutive) *tatpuruṣa*. Tib. construes it as *'du shes med 'du shes med min skyed mched las bskyod cing dmigs pa yang dag par 'gags pa'i yid la byed pas* 'contemplation [characterised by] the meditative object having ceased [/stopped]'. Ch., on the other hand, translates as: 由從非想非非想處欲求上進, 暫時止息所緣作意以爲上首 'due to [/by means of] seeking to proceed upwards from the station of neither ideation nor non-ideation [and due to/by means of] taking the contemplation of temporarily suppressing the meditative object [/support] as the main factor'. This is obviously more developed than the extant Skt. and Tib. (see note 263 to Ch. ed.), but apart from this, the main difference appears in taking *saṁniruddhena* in an active sense. This is not impossible in BHS, and if this was meaning intended by our authors, then the rendering of *naivasaṁjñānāsaṁjñoccalitenālambanasaṁniruddhena ca manaskāreṇa* should be 'contemplation which has proceeded upwards from [the station of] neither ideation nor non-ideation and has suppressed the meditative object' or 'contemplation which has suppressed the meditative object [by] having proceeded upwards from [the station of] neither ideation nor non-ideation'. I think, however, that reading *saṁniruddhena* in an active sense in our compound here is less likely.

237 The idea that the attainment of cessation is obtained by proceeding upwards from the station of neither ideation nor-non ideation is also found at AKBh 70, 7-8; 72, 12; AbhSam, 10, 12; etc. Our passage does not refer directly to the level (*bhūmi*) on the basis of which the attainment of non-ideation is achieved, but its mentioning of becoming 'detached from [the Heaven of] the Splendid Perfection [but] not detached from [the Heaven of] the Great Reward' (see passage 3.28.4.2. below) hints at the fourth absorption (*caturthadhyāna*). The doctrine that the attainment of non-ideation relies upon the fourth absorption is actually set forth at AKBh 69, 5; 72, 12; AbhSamBh 9, 15-16; AbhAv (Matsuda ed.) 37, 29-38, 1; etc.

238 Skt. and Pali *gaṇḍa* as a pathological condition means '*Kropf und andere Halsanschwellungen*' (PW, s.v.), 'goitre or any other excrescence on the neck' (MW, s.v.), 'a swelling, esp. as a disease, an abscess, a boil' (PED, s.v.). The term is also used in canonical sources as a simile for the body (*kāya*) or sensual pleasures (*kāma*) (cf. PED, s.v.). A very concrete (and quite graphic!) description of *gaṇḍa* is found at AN IV 386, 16-21, which clearly points at a boil (though its anatomical location is not specified) said to have nine wound openings (*nava vaṇamukhāni*) and suppurating puss (*asuci yeva paggharеyya*). This boil is

declared to be 'a metaphor [/designation] of this body made up from the four elements [...]' (*gaṇḍo ti kho bhikkvave imass' etaṁ cātumahābhūtikassa kāyassa adhivacanaṁ* [...]; see also p. 386, ll. 22-23). The same metaphor is found in the *Uddakasutta* (SN IV 83, 24-25). Here, however, we have no details about *gaṇḍa* as a pathological condition, and the main image employed in the text, i.e., *gaṇḍamūla*, appears to have the more general sense of 'root of illness' (cf. SN-a II 386, 20, which equates *gaṇḍamūla* with *dukkhamūla*). (For *gaṇḍa* as metaphor for sensual pleasures, see note 239 below.) Vism (301, § 71) mentions *gaṇḍa* as one of the places where pus (*pubba*) is produced.

As might be expected, medical literature offers more precise and detailed descriptions. CarSam (*Cikitsāsthāna*, 12.79ab) makes the following distinction: *galasya pārśve galagaṇḍa ekaḥ syād gaṇḍamālā bahubhis tu gaṇḍaiḥ.* 'On the side of the throat [/pharynx] would *galagaṇḍa* be [found] [and] one [in number], but *gaṇḍamālā* is made up of many swellings'. Sharma (CarSam, vol. 2, p. 199) renders the former term as 'goitre' and the latter as 'cervical adenites' (incidently, his translation of *gala* is 'pharynx'). The latter half of the stanza goes on to say that these 'swellings' can be cured, but if accompanied by coryza, pain in sides, cough, fever, and vomiting, they may turn into incurable diseases (I follow Sharma's translation of the terms). *Galagaṇḍa* ('goitre') also appears in the chapter on swellings, whose generic name in the CarSam is *śotha*, as a disturbance of *kapha* within the throat (*Sūtrasthāna*, 18.21). *Gaṇḍa* also appears with a similar sense in the Pali medical tradition. Bhes uses it several times (ch. 1, ver. 96, ch. 2, ver. 26, ch. 11, 130, etc.), and according to Liyanaratne (Bhes Engl. tr., p. 15, n. 7), the term encompasses *galagaṇḍa* 'goitre' and *gaṇḍamālā*, which the translator renders as 'glandular tumescence round the neck'.

It is difficult to know whether our ŚrBh authors had in mind the general sense of boil (or, even more generically, illness?) or a particular meaning of one or the whole group of cervical tumescences. In view of the canonical antecedents, I would rather favour the first alternative, though I do not rule out a more technical usage, which appears to be hinted at by the Tib. and Ch. renderings. According to BTsh, s.v., Tib. *'bras* seems to refer to a solid lump about the size of a grape formed from coagulation of infected blood (caused, in its turn, by fatigue or [improper] diet) and containig pus. The Chinese equivalents given in BTsh are 瘰疬 'scrofula' and 肿核 'tumoural lump (?)', in which case, if the renderings are medically accurate, the former would point at the cervical region as *gaṇḍa* does in its Indian medical usage. Xuanzang's rendering 癰 *yong* appears even more closely associated with the latter meaning. The character is usually defined as a 'malignant swelling or tumour' mainly appearing on the face, neck, or back (DKWJ, s.v.). HDC, s.v., which renders it as 'abscess' 肿疡, describes the condition as a cutaneous or subcutaneous inflamation, mainly occurring on the neck and back and accompanied by chillness and fever. In severe cases, the HDC says, the disease can evolve into septicemia. The examples given here by HDC are from the *Zhuangzi* 莊子, *Records of the Historian* 史記, etc. (these classical occurrences do not, however, elaborate upon the details of the diesease). Chinese medical literature suggests, however, other usages as well. In the *Huangdi nei jing su wen* (actually not mentioned in either DKWJ or HDC), 癰 is used to describe a stomach tumour (or ulcer?) resulting from an abnormal movement of the stomach energy 氣 upwards and the ensuing accumulation of heat in the upper region of the stomach (vol. 2, pp. 195-196). It is not perfectly clear how Xuanzang construed the term, but in the light of the more general usage of 癰 as well as the sense of *gaṇḍa* in Indian sources, the meaning of pathological swelling round the neck seems more likely. (Did Xuanzang receive first-hand information in India about such technical terms?)

239 The function of *iti* here seems to be that of explaining the content of the contemplation which turns away from ideation (*saṁjñāvimukhaṁ manaskāraṁ*) as consisting in *saṁjñā rogaḥ*

[...] *yadutāsaṁjñikam*. The content of the contemplation is based upon the following canonical formula: *saññā rogo saññā gaṇḍo saññā sallaṁ, etaṁ santaṁ paṇītaṁ yadidam asaññan ti* (MN II 230, 17-19). 'Ideation is [like] illness, ideation is [like] a boil, ideation is [like] an arrow; serene is this [and] exquisite, to wit, [the state of] non-ideation.' The sentence is actually quoted as representing the stance of some recluses and brahmans (*samaṇabrāhmaṇā*) who criticise others postulating that the self has ideation and is unimpaired after death (*saññiṁ attānaṁ paññāpenti arogaṁ paraṁ maraṇā*, p. 230, l. 16). The theme of the *sutta* is the exposition and refutation of various philosophical speculations as to the nature of the self. We also find a similar statement about ideation in the Chinese translation of the *Madhyamāgama*: 優陀羅羅摩子如是見，如是說："有<想>[T and KIK, *Agon*, vol. 5, p. 143 read 有 only, without any *variae lectiones*; the content of the scripture as well as 無想者 below makes the addition of 想 preferable]者是病，是癰，是刺，設無想者是愚癡也。若有所覺是止息是最妙，謂乃至非有想非無想處。(T1.603a10-12) (愚癡 is probably a rendering of *saṁmoha*—see AKBh below). This is a sutra presenting the views of Udraka Rāmaputta (the text partially corresponds to SN IV 83-84, but the latter does not contain the whole citation above). Actually, such canonical formulae appear to be the source of Vasubandhu's citations at AKBh (436, 9-10) (see Pāsādika 1989a, p. 120, # 486). This is a passage which describes the way in which the ascetic prepares himself to reach the fourth immaterial attainment: [...] *prayujyate saṁjñā rogaḥ, saṁjñā gaṇḍaḥ, saṁjñā śalyaḥ; āsaṁjñikaṁ saṁmohaḥ, etac chāntam, etat praṇītam, yaduta naivasaṁjñānāsaṁjñāyatanam* (Pradhan reads: *prayujyante*; but see Yaśomitra's quotation at AKVy 671, 18; cf. also Pāsādika 1989a, p. 120, # 486) (Pradhan reads: *āsaṁjñika*°, while MS has: *āsaṁjñaikaṁ* (see AKBh p. 436, n. 3) and AKVy 671, 19, reads: *āsaṁjñikaḥ*; I think that *āsaṁjñikaṁ* makes the best reading). '[The following] is practised—"ideation is [like] illness, ideation is [like] a boil, ideation is [like] an arrow; [the state of] non-ideation is complete unconsciousness; serene is this, exquisite is this, to wit, the station of neither ideation nor non-ideation"' (for *saṁmohaḥ* as 'unconsciousness', see AKVy 671, 19-20: ***āsaṁjñikaṁ saṁmoha*** [Wogihara reads: ***āsaṁjñikaḥ saṁmoham***; see my remark above] *iti: saṁjñāyā abhāvo hi saṁmoha-kāraṇam* '**[the state of] non-ideation is complete unconsciousness**: for non-existence of ideation is the cause of complete unconsciousness').

The similes of illness, boil, and arrow appear in the Pali Canon frequently employed in connection with sensual pleasures. Probably, one of the oldest occurrences is Sn 51, which urges the ascetic to see *kāma* in the following way: 'calamity, boil, misfortune, disease, arrow, and danger is this for me' (*ītī ca gaṇḍo ca upaddavo ca | rogo ca sallañ ca bhayañ ca m'etaṁ*). AN IV 289, 20-23; 290, 3-4, declares: 'illness is a metaphor [/designation] for sensual pleasures, boil is a metaphor [/designation] for sensual pleasures, arrow is a metaphor [/designation] for sensual pleasures' (*rogo ti bhikkhave kāmānam etam adhivacanaṁ, gaṇḍo ti bhikkhave kāmānam etam adhivacanaṁ, sallan ti bhikkhave kāmānam etam adhivacanaṁ*, [...] (similar phrases at AN III 310, 29-311, 1, but without *sallan* [...]). See also Thī 491, SN IV 64, 33 (as metaphors for *ejā* 'agitation'), etc. Sometimes, we also find these metaphors as methods of contemplating the five aggregates (MN I 435, 34; AN IV 25: *rogato gaṇḍato sallato*). In the AMVibh, they are similes for the five aggregates to which one clings (*pañcopādāna-skandhāḥ*): 脅尊者言："修觀行者知五取蘊如病，如癰，如箭等已，次求其因，知是集諦。" (T27.404c24-26) 'Venerable Pārśva says: "Having realized that the five aggregates [to which one] clings are like an illness, like a boil, like an arrow, etc., the yogi next seeks for their cause, [and] realises that this is the Truth of Origination"'. (Venerable Pārśva was one of the Sarvāstivādin Patriarchs and editors of the *Mahāvibhāṣā*.) 五取蘊 are the *pañcopādāna-skandhāḥ*. My rendering of the term as the 'five aggregates to which one clings' is based on Schmithausen 1987a, vol. 1, p. 24. Another possibility of construing the compound is the 'five

items as inviting appropriation (*upādāniya*)', which is suggested by Vetter (2000, 80). Vetter also suggests 'branch of appropriation' for *upādānakkhandha* (ibid., p. 81); his analysis of the concept in early Pali sources is found in ibid., pp. 73-82.

240 The person formulating such a thought is an ordinary person (*pṛthagjana*). Ch., most likely as part of its editorial clarifications, clearly expresses this: 諸異生作如是念. Doctrinally speaking, the person engaged in this praxis may be a meditator below the level of a Stream-Enterer, a lay practitioner, or a non-Buddhist yogi.

241 Skt. *sacittikāvasthā*. SABh (Schmithausen ed.) 222, 8-19 defines the concept as follows: *ṣaḍ avasthāḥ sthāpayitvā sacittikā bhūmir veditavyā* 'the level with mental activity should be understood [as referring to all states] with the exception of the six states'. The latter include sleep without thought, i.e., dreamless sleep (*acittikamiddhāvasthā*), attainment of non-ideation (*asaṁjñāsamāpatti*), attainment of cessation (*nirodhasamāpatti*), etc. and represent the level without mental activity (*acittikā bhūmiḥ*).

242 The Heavenly World [/Abode] of Splendid Perfection (*Śubhakṛtsna*) is one of the planes of the third absorption, while the Heavenly World of the Great Reward [or: Abundant/Full-Grown Fruit] (*Bṛhatphala*) is one of the spheres of the fourth absorption. They are both part of the Buddhist cosmography and can be traced to early canonical sources. (For a general survey of the Heavenly Worlds in both Pali and Northern Buddhist literature, see Kirfel [1920] 1967, 190-198.) In the Pali Canon, they are known as *Subhakiṇṇa* (*var. lec.*: *Subhakiṇha*) (e.g. DN Ⅱ 69, 8-10; MN Ⅰ 2, 19-22; MN Ⅲ 102, 31-32; etc.) and *Vehapphala* (e.g. MN Ⅰ 2, 22-26; MN Ⅲ 103, 1; etc.) respectively.

Later Abhidharmic and commentarial sources give more systematic presentations of these cosmic planes arranged and attained according to the meditative levels. E.g. MN-a Ⅰ 35, 19-21 and 25-26 (explaining the meaning of the abodes names); Abhidh-s Ṭīkā 126, 4-6 and 8-9 (also explaining the meaning of the abode names); AKBh 111, 23-24; AKVy 255, 14-16 and 19-21 (also explaining the meaning of the abodes names); YoBh 76, 1-2; ŚrBh 468, 16 and 18 (see passages 3.28.6.3. and 3.28.6.4. respectively below); BoBh 62, 4-5; etc.

AKBh 68, 19, gives more details: *Bṛhatphalā nāma devā yeṣaṁ kecid asaṁjñikāḥ pradeśe bhavanti*. 'Gods named *Bṛhatphalā*, some of whom, in a [certain] region [of this Heaven], are beings with no ideation' (Xuanzang apparently renders *pradeśe* as 高勝處 (T29.24b19) 'a high [/elevated] place'). YoBh 76, 3, also says: *Asaṁjñikaṁ* [which probably it should be emended to *Āsaṁjñikam*] *Bṛhatphalaparyāpannatvān na sthānāntaram*. 'Because of being included in the *Bṛhatphala*, [the Abode of] Non-Ideation is not a different place [from *Bṛhatphala*]' (Ch. (T30.295a9) renders *Āsaṁjñikaṁ* as 無想天 'Heaven of Non-Ideation'). In the Southern tradition, a similar statement is found at MN-a Ⅰ 35, 31-32: *Asaññasattā devā Vehapphalehi saddhiṁ ekatalā eva* 'The gods who are beings with no ideation are indeed at the same level with the [gods in] *Vehapphala*' (*Vehaphala* being the Pali equivalent of *Bṛhatphala*).

The idea expressed in our ŚrBh passage as well as in the similar fragment in the AbhSam (see note 244 below) is that the *pṛthagjana* yogi has abandonned his attachment to the third absorption level (whose highest plane is *Śubhakṛtsna*) but has not yet become detached from the fourth *dhyāna*. (Cf. the similar explanation is also found in the *Cheng weishi lun* 成唯識論 (T31.37b25-26: 有異生伏遍浄貪，未伏上染。) Actually, the latter is the level which serves as the basis for achieving the attainment of non-ideation. Quite naturally, the karmic retribution for these yogis is rebirth in the Heavenly Speheres of the fourth absorption, and since they represent a separate category, they have an special abode which is part of the *Bṛhatphala/ Vehapphala*. Cf. also the concept of *asaññabhava* in the Pali tradition.

For a full list in the ŚrBh of the Heavens corresponding to meditative attainments, see passages 3.28.6.1. to 3.28.6.6. below.

[243] Skt. °*pūrvaka* also means 'accompanied by'. See PW, s.v., rendered as *begleitet von, verbunden mit.* See also a similar usage in the following passage as well as in the AKBh and AbhSam cited in the note 244 below. It is difficult to make a definitive pronouncement on whether *pūrvaka* is here construed as 'accompanied by' or 'preceded by'. The main reason is the specific nature of this contemplation, which is presumably accompanied by a certain type of ideation in its initial stages, but once fully attained, it can (or rather should) be depicted as being *preceded* by this ideation.

[244] Similar doctrines concerning the obtainment of the *asaṁjñisamāpatti* are also seen in other Buddhist sources. According to the AKBh, the attainment of non-ideation is preceded/ accompanied by the ideation of riddance (*niḥsaraṇasaṁjñāpūrvakeṇa*) (AKBh 70, 5; see also AKBh 69, 16-17) or obtained by the method of the contemplation preceded/accompanied by the ideation of dwelling in riddance (*niḥsaraṇavihārasaṁjñāpūrvakamanasikāraprayogāt* AKBh 72, 12). The AKBh 69, 5ff., explains that some people cultivate the *asaṁjñisamāpatti* because they want to attain *niḥsaraṇa* or escape from the cycle of re-births (*saṁsāra*) and falsely believe that merely supressing the ideation (without practising the supramundane path) constitues the means for attaining complete liberation (*mokṣa*) (see also AKVy 160, 35-161, 1).

AbhSam (10, 19-21) contains a passage whose wording is almost identical with the ŚrBh: *asaṁjñisamāpattiḥ katamā | śubhakṛtsnavītarāgasyoparyavītarāgasya niḥsaraṇasaṁjñāpūrvekeṇa manasikāreṇāsthāvarāṇāṁ cittacaitasikāṇāṁ dharmāṇāṁ nirodho asaṁjñisamāpattir iti prajñaptiḥ | |*. (This is a passage based on the extant Skt. MS fragments of the AbhSam (see Schmithausen 1976b, p. 112, n. 1), not on Pradhan's Sanskrit retranslation from Chinese and Tibetan) (see also AbhSamBh 9, 8-9). It is very likely that our ŚrBh passage is the source of the AbhSam definition of the *asaṁjñisamāpatti*, but similar descriptions are also found in earlier sources (see *Abhidharmaprakaraṇapādaśāstra* T26.628c13ff. = T26.694a19ff; AMVibh T27.772c28ff; cf. also YoBh T30.592c13ff.).

A similar but more developed passage on the attainment of non-ideation (containing quite a few identical phrases and sentences) is found at SamBh 158, 17-159, 7. This, too, appears to be based on the ŚrBh. See also notes 246 and 249 on *nirodhasamāpatti* below.

For the attainment of non-ideation in the *Cheng weishi lun* 成唯識論, with relevant fragments rendered into English, see Lusthaus 2002, 143-149.

[245] I render this sentence freely. Literally, Skt. *evaṁ ca punar asyāḥ prāptir bhavati* translates as 'and, furthermore, thus its obtainment occurs'. Cf. also the same sentence at the end of passage 3.28.4.3. below.

The attainment of non-ideation (*asaṁjñāsamāpatti*) is well-documented in the Northern Abhidharmic sources. We do not find, however, the term *asaññasamāpatti* in Pali canonical sources. Certainly, words like *asañña, asaññasatta, asaññabhava*, etc., which are attested in numerous Pali texts, show that the mental state of non-ideation and the beings who experience it (and also enjoy its karmic fruition) were well-known. However, the only references to the attainment itself, i.e., *asaññasamāpatti*, which I could locate in Pali texts are three occurrences in paracanonical and commentarial sources. (No lexicographical work, including the CPD and PTS Concordance, record them or the word *asaññasamāpatti*). Two of them occur at Nett 76, 23 and 100, 8, in passages which list *asaññasamāpatti* together with *saññāsamāpatti, nevasaññānāsañña- samāpatti, vibhūtasaññāsamāpatti*, and *nirodhasamāpatti* under the heading of 'attainment' (*samāpatti*). We are still faced with many questions concerning the formation of the *Nettippakaraṇa*, but there are quite a few aspects hinting at the continental (Northern?) origin of the entire text or, at least, parts of it (see Hinüber [1996] 1997, 77-80). The third occurrence is found at Kv-a 157, 7, where *asaññasamāpatti* is said to be a term synonymous with the attainment of cessation (*nirodhasamāpatti*), also called attainment of the cessation of ideation and feeling (*saññāvedayitanirodhasamāpatti*). The text goes on to say that there are two

types of attainment of the cessation of ideation and feeling: one is mundane (*lokiyā*), practised by ordinary people (*puthujjanassa*) and leading to rebirth in the realm of non-ideation (*asaññasattupikā*), and the other is supramundane (*lokuttarā*), cultivated by the Noble Ones (*ariyānaṁ*) and non-conducive to rebirth in the realm of non-ideation (*nāsaññasattupikā*). This is the Theravāda doctrinal stance asserted against the Hetuvādins. The Kv passage (pp. 518-519) upon which the *Aṭṭhakathā* comments uses only the word *saññāvedayitanirodhasamāpatti*. Kv-a mentions *asaññasamāpatti* as a synonym of this term and does not treat it as a separate type of attainment, though the dichotomy between the two types of *saññāvedayitanirodhasamāpatti* closely parallels the distinction between *asaṁjñisamāpatti* and *nirodhasamāpatti* in the Northern tradition (see above). It would thus appear that the latter distinction (in its full-fledged form, at least) and the developments concerning *asaṁjñisamāpatti* as a separate type of meditative practice probably originated in a period following the separation of the Sarvāstivāda School from the Sthaviravādins. The usage of the term *asaññasamāpatti* in the Kv-a may represent an inner Theravāda evolution (compound coined from the already widely used *asañña* and *samāpatti*) or a faint echo of the Northern vocabulary (quite faint indeed since the term is not treated as a separate practice). As for the dichotomy mundane - supramundane, the concept of *lokuttara* meditative practices already appears in Dhs (pp. 72-75) (for a discussion of their place and importance, see Frauwallner 1995, 68-70), and the Kv-a doctrinal viewpoint may constitute the result of an internal development. See also note 30 above.

246 The idea that the attainment of cessation can be obtained only by the most advanced practioners (often referred to as 'Noble Ones') can be seen in a number of texts belonging to both the Southern and Northern traditions. The Vism (604-605, § 18) gives a detailed list of persons able and unable to achieve it. Non-returners and destroyers of the contaminations (= Arahants) who have mastered and can obtain the eight meditative attainments (*aṭṭhasamāpattilābhino* [...] *anāgāmino khīṇāsavā ca*) represent the former class, while ordinary people (*puthujjanā*), stream-enterers (*srotāpannā*), once-returners (*sakadāgāmino*), non-returners and Arahants who have reached their stages by bare insight without practising tranquillity (*sukkhavipassakā ca anāgāmi-arahanto*) belong to the latter category (See also Vism 312, § 124).

According to the *Kośa*, ordinary persons cannot generate this attainment (*na hi pṛthagjanā nirodhasamāpattim utpādayituṁ saknuvanti*; AKBh 70, 16). Vasubandhu continues, 'and because it is generated by the power of the Noble Path, [only] one who [has reached] Nirvana in the present life [can] attain it' (*āryamārgabalena cotpādanād dṛṣṭadharmanirvāṇasya tadadhimuktitaḥ*; AKBh 70, 16-17). (I render here *adhimukti* freely as 'attained'; the concrete sense is that the ascetic becomes 'convinced of it' as a result of zealous application; see note 15 on *adhimokṣa* above.) Yaśomitra's interprets this sentence in two ways. He first explains that the Noble One becomes convinced that what is called 'Nirvana in the present life' is just that (*tad iti*), i.e., *nirodha* 'cessation'. The second way of construing the sentence is: *dṛṣṭanirvāṇasya,* which Yaśomitra explains that only a person who has seen Nirvana in the sense of *nirodhasatya* 'the truth of cessation' on the *darśanamārga* 'path of vision', therefore a Noble One, can attain [become convinced of] this, i.e., *nirodha* 'cessation' (AKVy 161, 15-25).

On the station of neither ideation nor non-ideation as a basis for the attainment of cessation, see DN II 71, 15-17 (for other canonical sources, see note 249 below); Vism 92, § 120; etc. AKBh also says that *nirodhasamāpatti* is produced by proceeding from the station of neither ideation nor non-ideation which is also known as the summit of the [conditioned] existence (*bhavāgra*) (AKBh 70, 7-8). See also AbhSam and SamBh (note 248 below).

247 My addition is based on the idea expressed in the first sentece of this passage as well as on AKBh 70, 5, and AbhSam (see note 243 below) in which the name of the contemplation is 'contemplation preceded by the ideation of dwelling in serenity' (*śāntavihārasaṁjñāpūrvakeṇa*

manasikāreṇa). SamBh 159, 9 (see note 243 below), has, however, the same *vihārasaṁjñā-pūrvakeṇa manasikāreṇa*, without any qualification of the 'dwelling'. The Chinese translation of our ŚrBh passage offers an original rendering, different from all other versions: 求暫住想作意爲先 'preceded by the contemplation of the ideation of seeking to dwell temporarily [in this state]'. See also note 280 to Ch. ed.

248 AbhSam (10, 21-11,2) contains a definition whose wording is very close to our ŚrBh passage: *nirodhasamāpattiḥ katamā | ākiṁcanyāyatanavītarāgasya bhavāgrād uccalitasya śāntavihārasaṁjñāpūrvakeṇa manasikāreṇāsthāvarāṇāṁ* <*tadekatyānāṁ ca sthāvarāṇāṁ*> [adeed on the basis of Tib. and Ch. and confirmed by the *pratīka* glossed upon at AbhSamBh 9, 20] *cittacaitasikāṇāṁ dharmāṇāṁ nirodhe nirodhasamāpattir iti prajñaptiḥ* | (This belongs to a passage based on the extant Skt. MS fragments).

A similar passage on the attainment of cessation (with quite a few identical phrases and sentences) is found at SamBh 159, 8-14. The passage continues with a discussion (see note 249 below) on the nature of the *nirodhasamāpatti* (SamBh 159, 15-161, 9).

For similar definitions, see also *Abhidharmaprakaraṇapādaśāstra* (T26.628c15-17 = T26.694a20-22); AMVibh (T27.774a22ff.); etc. Cf. YoBh (T30.593a1-3).

249 Unlike the *asaṁjñāsamāpatti*, the attainment of cessation is well-attested in canonical texts. In the Pali scriptures, it usually appears by the name of 'cessation of ideation and feeling' (*saññāvedayitanirodha*). E.g., DN II 71, 15-17 (as part of eight liberations (*aṭṭha vimokhā*)); MN I 160, 7-9; MN I 301, 30-302, 27 (here called *saññāvedayitanirodhasamāpatti* and discussed in detail); MN III 1-3; SN II 212, 13-17; AN I 41, 12-13; etc. It seems that the appellation *nirodhasamāpatti* (most likely an abbreviation of the former name) becomes frequent in later texts belonging to the *Abhidhammapiṭaka* and commentarial literature. E.g., Paṭis 97, 28; 100, 24; Vism 606 § 16ff; etc. The term *saññāvedayitanirodha* continues, however, to be used in later sources as well (see Paṭis 99, 11; Kv 202, 22; etc.).

Its place and role in the spiritual praxis of Early Buddhism remains a matter of debate. No matter what later Abhidharmic and commentarial literature (as well as a part of modern scholarship following in the footsteps of the Buddhist exegetic tradition) tells us, it seems that certain passages in the early scriptures regard *saññāvedayitanirodha* as the base upon which or the state in which Liberation is attained (see, for instance, MN I 160, 7-10). Furthermore, there is no doubt that a quite a few canonical sources regard the attainment of cessation as a prelude to or rehearsal of Nirvana in this very life. A detailed discussion is beyond the scope of this note, and the problem requires a meticulous examination of the way entstatic meditation praxis (*śamatha/samatha*) interacts with the reflective practices (*vipaśyanā/vipassanā*). This issue has received considerable attention (though it deserves even more) in modern Buddhist studies from la Vallé Poussin's (1937) 'classic' article to recent contributions such as Schmithausen 1981, Griffiths 1983, and Vetter 1988 (to name only some of the most remarkable ones).

Although Abhidharma theory in general regards *nirodhasamāpatti* as an optional practice, the attainment continued to capture the interest of the later commentators and philosophers mainly for two reasons: (1) the necessity to explain (away!) those passages apparently giving this meditation a predominant role on the path to Awakening; and (2) the unique nature of the experience which it entails, i.e., a complete cessation of all mental functions and the possibility of restarting the psycho-biological continuum when emerging from it. The AKBh devotes quite a few passages to it (mostly in Kośasthāna II, pp. 70, 1-73, 12). So does the Vism, which in its main treatment (604, § 16-611, § 52) deals with the attainment of cessation not as a practice necessary for Awakening but as a benefit of the wisdom cultivation (*paññābhāvanānisaṁsa*). Our ŚrBh passage is brief but sufficient to show that it shares a similar view that

nirodhasamāpatti is a meditative attainment reserved to the Noble Ones but not absolutely necessary for obtaining Liberation. The attainment of cessation is discussed in more detail and using more developed concepts in the SamBh (159, 15-161, 9). This suggests that the SamBh represents a later historical layer in the YoBh, which probably made use of the ŚrBh material (see also note 248 above) but reinterpreted it in a more elaborate manner. This SamBh passage actually contains a reference (p. 160, ll. 6-9) to the the *ālayavijñāna* which is employed to explain the possibiliy of resuming the mental continnum after the psychic lacuna brought about by *nirodhasamāpatti*. This is what Schmithausen (1987a, 18ff) considers to be the origin of the *ālayavijñāna* doctrine. The attainment also appears in other later Yogācāra sources which are discussed in Schmithausen's magnum opus on the early history of *ālayavijñāna* (cf. also the partial citation of our ŚrBh passage in ibid., Part Ⅱ, p. 282, n. 156).

Finally, some recent contributions on the subject must be mentioned in this context. The first one belongs to Paul Griffiths who in his excellent monograph dedicated to the *nirodhasamāpatti* ([1986] 1999) lucidly discusses the doctrinal history of the praxis in the Theravāda, Vaibhāṣika, and Yogācāra traditions and also analyses their philosophical presuppositions. The second is one is the Chapter on 'Asaṁjñi-samāpatti and nirodhasamāpatti' (actually dealing mostly with the latter) in Dan Lusthaus's study (2002, 123-159). Leaving aside his (rather controversial) view that Yogācāra Buddhism is a type of phenomenological approach, the examination of the historical aspects of this meditative attainment is an important contribution (see also the translation of the relevant fragment on the *nirodhasamāpatti* in the *Cheng weishi lun*, pp. 149-151). Finally, in Japanese Buddhist studies, Hakamaya's contribution (2001, 521-540) on the historical significance of the attainment of cessation in the Vijñānavāda tradition is noteworthy.

250 In spite of their frequent presence in Buddhist literature, the supernatural faculties have not received sufficent scholarly attention. Certainly, important studies and remarks concerning their role do exist, but we still have no detailed historico-philological monograph(s), which the *abhijñā*s/*abhiññā*s doubtless deserve. One reason for this is, I suppose, the wide-spread impression that the five supernatural faculties are more or less an optional appendix in the edifice of spiritual cultivation—to be sure, a view with deep Abhidharmic roots, though the latter has been much more generous with its usage of ink and palm-leaves for the discussion of the subject. To this, more often than not, we can add the persistence of a rather uncritical view that Buddhism, especially in its early period, strictly prohibited the display of supernatural faculties in public. It certainly did upon some occasions, but we equally find situations when their usage is permitted and even encouraged. Modern Buddhist scholastics and apologetics manage to find various arguments for the latter (see, e.g., Gunaratana 1985, 128-129—not surprising for a traditional Theravāda scholar; Bucknell and Stuart-Fox 1983, whose main ideas are developed in Bucknell and Stuart-Fox 1986, 78-94—both contributions concerned not so much with the historico-philological problems but rather with formulating a hermeneutico-apologetic re-interpretation of the three knowledges in a modern framework which does not require the traditional view of *saṁsāra* as actual rebirth; etc.). But what we need is a critical study of the complex fabric of the permission and prohibition of the *abhijñā*s/*abhiññā*s.

This is not the place to embark upon a full discussion of the problem which would require more than one bulky volume, and for the time being, it will suffice to mention some basic bibliographical data. The only monograph dedicated to the subject is Lindquist (1935), which discusses the Buddhist *abhiññā*s in relation to the *siddhi*s in classical Yoga. The book can, however, at most be described as a general introduction. Lindquist refers only to a very limited number of canonical sources, draws heavily upon the Vism, his mention of the Northern tradition is scarce and and often restricted to de la Vallée Poussin's French translation of the AKBh. Furthermore, its discussion of the topic in classical Yoga and Brahmanism is not always

satisfactory. (The supernatural faculties are the main theme of Chapter III *Vibhūtipāda* in Patañjali's *Yogasūtra*, especially III.16-49; many of these attainments bear close resemblance to the Buddhist *abhijñās*/*abhiññās*, but lack of space and time do not allow me to go into details.) Lindquist is frequently preoccupied with explaining the supernatural faculties in terms of hypnotism and self-suggestion—an enterprise worth undertaking but not before a general historical picture has emerged and not without a sound knowledge in the latest scientific research in the field (which, by the way, has hugely developed meanwhile).

Definitely much more valuable from a historico-philological perspective are Dayal [1932] 1978, 106-134 (presenting the six *abhijñās* in Pali and Sanskrit Buddhist literature, with special emphasis on the latter), Démieville 1927 (discussing the three cognitions (*vidyā* 明) in Chinese and Pali canonical sources as well as in some Abhidharmic texts), de la Vallée Poussin 1931 (an article which is not philologically rich but meaningful in reminding Buddhist scholars of his (as well as our!) age that the Buddha was not a pure rationalist fighting against superstitions but was equally portrayed as having achieved supernatural faculties), and Bareau 1963, 75-91 (analysing the various versions of the Buddha's awakening in which the three coginitions play a crucial role). More recently, Gregory Schopen's excellent article (1983) on the development of the concept of *jātismara* (memory of former births) in mediaeval Mahāyāna *sūtra* literature is definitely worth mentioning. The author clearly shows how this yogic attainment, which initially was conceived of as the exclusive province of the 'religious virtuoso', becomes a practice or faculty within the reach of all Buddhist believers and can be brought about even by external agents 'undertaking specific ritual or merit-making activity' (p. 132) on behalf of other individuals. Another important contribution is Donald S. Lopez's paper dedicated to the Buddha's memory of former lives (1992), mostly notable for bringing welcome corrections to Mircea Eliade's interpretation of the concept. Last but not least, one should not forget Enomoto's excellent article (1982) dedicated to the early history of 'three cogintions' (*tisso vijjā* 三明) and the six supernatural faculties.

In addition to these contributions, one can also mention Lamotte's introduction to the six supernatural faculties (or '*supersavoirs*', as the Belgian scholar rendered them) in the PPUpad (Lamotte tr. 1944-1980, vol. 4, pp. 1810-1816). Vallée Poussin's notes to the AKBh (especially, Poussin vol. 5, p. 98, n. 1) as well as the CPD entry on *abhiññā* are also very useful. As most of the relevant primary sources are listed in these works (especially Lamotte tr. 1944-1980), in what follows I shall concentrate only upon particular aspects relevant to our ŚrBh passages.

251 According to the ABKh 422, 2, 'the five supernatural faculties depend on the level of the fourth *dhyāna*' (*pañcābhijñāḥ caturthadhyānabhūmikāḥ*) (see also note 33 above). The AKBh 422, 2-12, explains why their basis cannot be the immaterial atttainments. The Vism also hints at the fact that the achievemnt of the supernatural faculties is preceded by the attainment of the fourth absorption. Glossing upon the subject of the canonical formula describing the practice of the *abhiññās*, Buddhaghosa says: *tattha so ti so adhigatacattujjhāno yogī* (Vism 317, § 13) 'herein, "**he**" is the yogi who has attained the fourth absorption'. See also Vism 317, § 19; 323-4, § 49; 347, § 22; etc. In the PPUpad, we told: 四禪諸通皆易得 (T25.265b15) 'in the fourth absorption, all supernatural faculties are easy to obtain' (compared to the preceding *dhyāna*s, which are suitable for the attainment of only particular *abhijñā*s; this view is presented as the opinion of 'some people' 有人言 **ity apare* but is not rejected by the author(s) of the PPUpad). Cf. also ŚrBh passage 3.28.1.2. above.

252 What exactly this 'pure absorption' (*pariśuddhaṁ dhyānam*) means is not defined here, but some similar terms and concepts are found in other sources. In the *Sāmaññaphallasutta*, after the description of the four absorptions and the contemplation of the impermanence of the body, the Exalted One explains in detail the supernatural powers. Each is introduced by the phrase

evaṁ samāhite citte parisuddhe [...] (DN I 77, 6; etc.) 'with [his] mind thus concentrated, purified [...]'. Vism 317, § 14, explains that here *parisuddhe* refers to purification by means of the 'cultivation of the purity of mindfulness [brought about by] equanimity' (*upekkhāsatipārisuddhibhāvena*) (on the interpretation of this term, see note 207 above). See also Skt. parallel at SaṅghBh II 246, 13: *evaṁ samāhite citte pariśuddhe* [...].

I could not find, however, any Pali or Sanskrit source mentioning or describing **parisuddham jhānam/pariśuddhaṁ dhyanam* as such. The closest term to this notion appears to be *śuddhakaṁ dhyānam*, which we find, for instance, in the SamBh and the AkBh. (Let us, however, note that *śuddhakaṁ dhyānam* itself does not occur in the ŚrBh.) At SamBh 132, 3-7, the term is explained as a meditative state of not savouring the pleasant feelings which one can derive from the attainment of absorptions: *sa parataḥ prathamadhyānasamāpatter āsvādam ādīnavaṁ ca śr̥ṇoty uttare ca niḥsaraṇaṁ.* [...] *samāpadya tam evādīnavaṁ manasikurvann uttari ca niḥsaraṇaṁ prajānan nāsvādayati.* 'He [i.e., the ascetic] hears from other[s] [i.e., his master and/or fellow-meditators] of the relish of the first absorption and of [its] detriment as well as of the [necessity to achieve] riddance [from it by proceeding] to the upper [levels]. Having attained [the absorption], fixing [his] attention on the fact that it is such a detriment and knowing the [necessity of] riddance [from it by proceeding] upwards, [he] does not relish [it].' At AKBh 427, 4, we read: *nirmāṇacittād api śuddhakaṁ dhyānaṁ nirmāṇacittaṁ cotpadyate nānyat* 'from [/after] a [magical] creation, in its turn, there arise a pure absorption and [another magical] creation thought, nothing else'. The concept of pure attainment is defined at AKBh 437, 7: *laukikaṁ kuśalaṁ samāpattidravyaṁ śuddhakam ucyate 'lobhādiśuddhadharmayogāt* 'the entity of the mundane wholesome attainment is called 'pure' since it is associated with pure factors [like] non-greed, etc.'.

In a Mahāyānika context, we also find a similar concept in, for example, BoBh (210, 18-211, 4; for a French translation, see Demiéville tr. [1957] 1973, 317-319). Here, it is called *bodhisattvasya viśuddhaṁ dhyānam* 'pure absoprption of the bodhisattva' and classified into ten types. The first one, reminding of the SamBh, runs as follows: *laukikyā śuddhyā viśuddham anāsvāditaṁ dhyānam* (BoBh 210, 19-20) 'non-relished absorption pure as far as mundane purity is concerned' (Demiéville (p. 317) renders: *Le Dhyâna en tant que non savouré, qui est pur d'une pureté mondaine* (see also n. 2, p. 318); I construe the instrumental as a *instrumentalis partis* (see Speijer [1886] 1988, 53-54); cf. Tib. *'jig rten pa'i dag pas rnam pa dag pa ro myang ba med pa'i bsam gtan* (D Wi 112b7-113a1); Ch. seems to understand it as an instrumental expressing cause: 由世間浄離諸愛味清浄静慮, T30.528b14).

253 I read here: *yo < '>nenābhijñādhipateyo dharma<ḥ>*. Shukla also suggests a more or less similar emendation (see note 355 to Skt. crit. ed.). MS *nenābhijñādhipataye* and Wayman's reading '*nenābhijñādhipataye* represent a possibility which though remote, is, however, worth considering. The way to construe such a reading would be to see °*ādhipataye* either as a dative singular of *adhipati*, a word which means 'controller, dominant influence or factor' (BHSD, s.v.; cf. Pali *adhipati* 'ruler, master, owner; controller, dominant factor' in CPD, s.v.; 'ruler, master; ruling over, governing; predominant; ruled or governed by' in PED, s.v.; see also PE, s.v.), but none of these sense would fit in here. Wayman's translation (p. 129) reads: 'that [doctrine] in order to master the supernormal faculties', but *adhipati* in the sense of mastery of a certain skill or knowledge is, to the best of my knoweldge, unattested. The same can be said of *ădhipateya* which also means 'control, influence, mastery, overlordship' (see BHSD, etc.; none of the occurrences would point, however, at a 'mastery' of a skill; the meaning seems to be that of political control).

The word *ădhipateya*, which appears to me the best editorial choice, is an abstract semantic development from 'overlordship' but in a rather different direction. It means 'having something as the chief/main [topic/interest]'. The term is actually employed similarly in a few other

passages in the ŚrBh. At MS 101a1L, Sh 377, 11, Maithrimurthi 1999, 278, § II [1.], we read: *maitryadhipateyaṁ dharmam adhipatiṁ kṛtvā*, correctly rendered by Maithrimurthi (1999, 296) as *Anhand eines Lehrtextes, welcher das Wohlwollen zum Thema (genauer Hauptthema?) hat*' ('main topic', suggested by Maithrimurthi within brackets, is more appropriate). Similarly, MS 101b4L-M, Sh 381, 2-3, reads: *tadadhipateyaṁ dharmam adhipatiṁ kṛtvā*, with a similar sense, 'this' (*tad*) referring here to the 'dependent origination' (*pratītyasamutpāda*). See also MS 6b2R, ŚrBh-Gr 108, 9, Sh 69, 9: *yadadhipateyam*; MS 6b3L, ŚrBh-Gr 108, 10, Sh 69, 11: *na tadadhipateyaṁ* (Sh wrongly reads here: *ca tadadhipateyaṁ*); ŚrBh MS 107b4L, Sh 411, 11-12; etc. The term also occurs at SamBh 107, 15-16.

Let us finally note the Tib. rendering, which in our passage is *dbang du byas pa*, lit., 'made the chief [topic/point]' suggests a similar understanding. (Note, however, the alternative (but less precise) translation at D 27b6 and b 7: *dbang des* and *dbang de med pas* corresponding to the last two Skt. occurrences in the ŚrBh quoted above.) Xuanzang's 增上, lit., 'increase-above', (T30.453b1, 454a17, 407b2, and 407b4 corresponding to the ŚrBh citations above), usually meaning 'additional' or 'superior', is too literal. I think that to the average Chinese reader, such a rendering fails to convey the sense of the Skt. word.

254 Skt. *ṛddhiviṣaya* 'range of miraculous powers'. I must confess that am not completely happy with my rendering of *ṛddhi* as 'miraculous powers' for three reasons. (1) The word 'miraculous' may carry a (here unwished for) connotation of 'divine intervention'. Needless to say that in a Buddhist treatise on meditation, especially a Śrāvakayānika one, such a nuance is not present. (2) A miracle is usually understood as an inexplicable break in the known laws of Nature, but from a Buddhist viewpoint, the attainment of the *abhijñā*s is a 'natural' result of one's spiritual cultivation. I must stress in this respect that I write and translate from the viewpoint of *pṛthagjana* who in his deluded belief in natural laws as defined by modern physics would describe *ṛddhi* (if proven to be a reality at all!) as a miracle. (3) From a strictly lexical viewpoint, the exact meaning of the Pali *iddhi* and Sanskrit *ṛddhi* is not that of 'power' (miraculous or not). A semantically closer rendering would be 'accomplishment' or 'success'. AKBh 425, 5, glosses *ṛddhi* as *ṛdhyati* 'succeeds' (or 'prospers', etc.), which AKVy 658, 21, further explains as *saṁpadyata ity arthaḥ* '[its] sense is "succeeds [/is fulfilled/accomplished]"'. Buddhaghosa, in much more detailed in gloss (Vism 318, §§ 20-23), explains *iddhi* as *ijjhana* 'succeding', *nipphati* 'accomplishment', *paṭilābha* 'obtainment' (318, § 20). In spite of these strictly semantical considerations, a rendering like 'accomplishment' would hardly evoke in English the idea of passing through walls and stroking the Sun and the Moon (see below).

The compound *ṛddhiviṣaya* used here in the ŚrBh is attested in other sources as well. More often than not, Pali texts employ *iddhividhā* 'type(s) of miraculous powers' (Vism 323, § 47, glosses upon *vidha* as *koṭṭhāsa* 'divison, part'), but occasionally we also see *iddhivisaya* (e.g., Vin III 67, 17). Sanskrit sources are divided between the usage of *ṛddhividhi* (Pañca 83, 8; DaśBh Kondō ed. 56, 16; MVyut # 208; etc.) and *ṛddhiviṣaya* (AKBh 421, 8; AKVy 654, 3; BoBh 58, 13; etc.).

255 Skt. *cyutyupapādajñāna* 'knowledge of the deaths and births [of all sentient beings]' is also known as the 'divine eye' (Skt. *divyaṁ cakṣuḥ*; Tib. *lha'i mig*; Ch. 天眼; see MVyut # 202; etc.). Ji also says: 論解五通中死生智通亦得是天眼相應慧。(T43.122b22) 'Amongst **the five supernatural faculties** explained in the [*Yogācārabhūmi*] *Śāstra*, **the supernatural faculty of the knowledge of the deaths and births [of all sentient beings]** also [refers to] obtaining a [type of] wisdom associated with the divine eye'.

256 Skt. *cetaḥparyāyajñāna* 'knowledge of the ways of thought [of other sentient beings]'. I rely on Edgerton's understanding of the term (BHSD, s.vv. *cetaḥparyāya* and *paryāya*). Tib. *sems kyi rnam grangs shes pa* uses (rather mechanically) *rnam grangs*, lit. 'part-number', for

paryāya (probably in the latter's sense of 'arrangement' or 'method'), which points at a similar understanding. Ch. 心差別通 'comprehension of the mind distinctions [/differences]' is a rather free rendering (差別 for *paryāya*!) but basically shows the same understanding. The Theravāda commentarial tradition, on the other hand, construes *pariya* as 'penetration'. Thus, the Vism 344, § 8, links the word with verbs like *pariyāti* 'goes round' and *paricchindati* 'determines'. PED translates the word as 'penetration' s.v. *pariya*, but construes it as a syncope of *pariyāya* s.v. *cetopariyāya*, whose equivalent is given as 'the ways of the heart (= *paricca*)'. PTS Concordance, vol. 3, p. 190, s.v., renders *pariya* as 'encompassing'.

Let us add here that the canonical order of describing or listing the supernatural faculties is miraculous powers (*ṛddhi*), divine ear (*divyaśrotra*), knowledge of the ways of thought [of other sentient beings] (*cetaḥparyāyajñāna*), recollection of [one's own] previous lives (*pūrvanivāsānusmṛti*, also spelled *pūrvenivāsānusmṛti*; see *pūrvenivāsa*° in our passage; cf. BoBh 66, 22; ibid., 389, 15) knowledge of the death and birth [of all living beings] (*cyutyutpādajñāna*), and, when the sixth *abhiññā* (attainable only by Buddhist adepts) is added, knowledge of the destruction of the contaminations [/cankers] (Skt. *āśravakṣayajñāna*; Pali *āsavakkhyañāṇa*). This order seems to be 'scrupulously followed by the Pali Nikāya and Abhidhamma and a considerable part of the Sanskrit Āgama' (Lamotte 1944-1980, vol. 4, p. 1819, n. 1). This is also the order adopted by SaṅghBh II 246, 13-251, 16; DaśBh Kondō ed. 56, 16-59, 8 = Rahder ed. pp. 34-36; Pañca 83, 7-88, 6; AKBh 421, 6-9; AKVy 23; BoBh 58, 13-15; etc. The order in the ŚrBh is, however, different from this as well from the order of the 'meditation scripture [or: scriptures?]' 禪經 (T25.464c25-465a13) and that followed by the Buddha during the night before his Awakening (T25.465a13-b16), both of which are discussed in the PPUpad (see Lamotte 1944-1980, 1822-1827). It is difficult to decide whether the ŚrBh passage here reflects a different scriptural tradition or is just an arrangement peculiar to our text and does not constitute a historically significant variation. The MVyut (Sakaki ed. § XIV) confronts us with yet another order: *divyaṁ cakṣuḥ, divyaṁ śrotram, paracittajñāna/ cetaḥ(citta)paryāyajñāna, pūrvanivāsānusmṛtijñāna, ṛddhividhijñāna,* and *āśravakṣayajñāna*. (Sakaki ed. contains an extra *parasya cetaḥparyāyajñāna* after *divyaṁ śrotram*, which appears to be Sakaki's own addition since it has no Tib. and Ch. equivalents and is not found in either Csoma de Körös ed. § CLXXIX (11) or Ishihama and Fukuda ed., p. 12, §§ 199-206, of the MVyut.)

257 Skt. *arthapratisaṁvedinaḥ* 'thoroughly knowledgeable about meaning' and Skt. *dharmapratisaṁvedinaḥ* 'thoroughly knowledgeable about [the wording of the respective] teaching' seem to be related to the first two of the four kinds of thorough knowledge (Skt. *pratisaṁvid*; Pali, *paṭisaṁbhidā*), i.e., *arthapratisaṁvid, dharmapratisaṁvid, niruktipratisaṁvid,* and *pratibhānapratisaṁvid.* Various renderings of *pratisaṁvid* into European languages as used by Buddhist scholars up until the early 1930s are gathered by Dayal ([1932] 1978, 259-260). Dayal proposes 'detailed and thorough knowledge' (ibid. 261), which is very apt but rather long. I think that 'thorough' also implies that the knowledge is 'detailed'. Let us note that other ways of construing the term are also possible (see Vasubandhu's understanding and Oltramare, in ibid., 262). Equally pertinent is Dayal's brief description of the *raison d'être* of this set: 'They simply imply thorough knowledge of something for purposes of propaganda' (ibid. 261).

The *paṭisaṁbhidā*s ar known from early canonical sources (e.g. AN II 160, 19-37; etc.) and have received extensive treatment in the *śāstra* literature (e.g., Paṭis I 88-91; Vism 372, § 21-374, § 27; AKBh 419, 7-420, 5; BoBh 258, 4-24; etc.). In Mahāyāna Buddhism, developed and re-seasoned in the spirit of the new movement, they become cardinal virtues of the bodhisattva (for further sources and discussion, see Dayal [1932] 1978, 259-267, and Lamotte 1944-1980, vol. 3, 1614-1615).

The *Kośa* identifies *dharmapratisaṁvid* with the knowledge concerning the complexes (*kāya*)

of names, phrases, and syllables, and *arthapratisaṁvid* with the knowledge concerning the meaning of these complexes of names, phrases, and syllables (AKBh 418, 13: *nāmapadavyañjanakāyeṣv artha°*). To use modern terms, we could roughly say, that the former represents the signifier and the latter the signified. The sense of *dharma°* in *dharmapratisaṁvid* is explained as 'Buddhist teachings' (AKVy 652, 14: ***dharmapratisaṁvid*** *iti: iha deśanā dharmaḥ*; see also Vism 373, §§ 23-24).

BoBh 258, 5-10, defines the terms as follows: *yat sarva-dharmāṇāṁ sarva-paryāyeṣu yāvadbhāvikatayā yathāvadbhāvikatayā ca bhāvanāmayam asaktam avivartyaṁ jñānam, iyam eṣāṁ dharmapratisaṁvit. yat punaḥ sarva-dharmāṇām eva sarva-lakṣaṇeṣu yāvadbhāvikatayā yathāvadbhāvikatayā ca bhāvanāmayam asaktam avivartyaṁ jñānam, iyam eṣāṁ arthapratisaṁvit.* 'That which is unhindered (*asakta*; cf. Tib. *thogs pa med cing,* D 137a1; Ch. 無所滯礙, T30.539b6 and 8-9), unshakable knowledge produced by meditative cultivation, with regard to every single type [of expression/teaching] of all *dharma*s covering the entire reality and in conformity with reality, that is their [i.e., the bodhisattvas'; cf. Ch. 是名菩薩法無礙解, T30.539b6-7] complete knoweldge with regard to [the teachings concerning] phenomena. Furthemore, that which is unhindered, unshakable knowledge produced by meditative cultivation concerning every single characteristic of the same all *dharma*s covering the entire reality and in conformity with reality, that is their complete knowledge concerning the meaning [of phenomena]'. The sense of *dharma*s in the first sentence is usually construed as 'teachings'. In the second sentence, however, *dharma*s appear more likely to be used in the sense 'phenomena' (*lakṣaṇa* does not fit well with 'teachings'). If this is true, then *sarva-dharmāṇām* <u>*eva*</u> 'the same all *dharmas*' suggests that in the first sentence, too, the meaning is also 'phenomena'. In his commentary on BoBh, Sāgaramegha explains *dharma* here as referring to *'dus byes rnams* 'conditioned things' and *sarva-lakṣaṇeṣu* as *svalakṣaṇa*, etc. (*rNal 'byor spyod pa'i sa la byang chub sems dpa'i sa'i rnam par bshad pa*, 506).

In many of the Northern Abhidharma texts as well as Mahāyāna sources, the four kinds of thorough knowledge are listed with *dharmapratisaṁvid* as the first member followed by *arthapratisaṁvid.* In the Pali tradition as well as in a few Mahāyāna scriptures, we find, however, the reverse order (Dayal [1932] 1978, 263). The latter is also seen in our ŚrBh passage here.

We should also notice that although the four kinds of thorough knowledge usually appear together, sometimes only the pair *arthapratisaṁvid* and *dharmapratisaṁvid* is mentioned. (This pair may have historically preceded the four-*pratisaṁvid* formula.) In the Pali Canon, we find the following expression: *tathā tathā so tasmiṁ dhamme atthapaṭisaṁvedī ca hoti dhamma-paṭisaṁvedī* (DN III 241, 6-8; AN III 21, 17-19; etc.). Closely related to this seems to be the collocation of *atthaveda* with *dhammaveda* (e.g., MN I 37, 30-31; etc.). Dayal ([1932] 1978, 263) also refers to the occurrence of only two knowledges and points out the pair *arthavādī dharmavādī* in the DaśBh (Rahder ed. 24, 22 = Kondō ed. 39, 7). Furthermore, Dayal draws the attention to what he takes as a set of three kinds of thorough knowledge in the BoBh (which exclude *niruktipratisaṁvidā*). This, however, appears to be a mere scribal omission. Dayal worked before the publication of any edition of the text and had to rely only on one Skt. MS. Wogihara's ed. (89, 25) actually has *niruktipratisaṁvidā* and notes that the MS omission is emended on the basis of Tib. (see p. 89, n. 4). Dutt's ed. (63, 14) contains the word (reading: *niruktipratisaṁvidapratibhānapratisaṁvidā ca*—this is probably a typographical error to be emended to *niruktipratisaṁvidā pratibhānaparatisaṁvidā ca*), without any note, which means that the MS discovered by Sāṅkṛtyāyāna does not omit it.

The order of listing the four kinds of thorough knowledges is discussed in the AMVibh (T 27.905b7-25). According to it, in the *sūtra*s 契經, the *arthapratisaṁvid* is listed first, followed

by the *dharmapratisaṁvid* (like in our ŚrBh passage), while in Abhidharma 阿毘達磨, the order is reversed. It is interesting that the AMVibh explains both enumeration orders by making appeal to the experience of the meditation adepts 瑜伽師 (**yogācāra*) (cf. also Nishi 1975, 252). A definitive conclusion is not possible, but if we regard the order adopted by the ŚrBh as symptomatic for its doctrinal affinities, we could speculate that our authors deliberately chose a pattern different from the Abhidharmic tradition. Were they trying to distance themselves from the Vaibhāṣikas and stress their reliance upon canonical sources (and a related Dārṣṭāntika/ Sautrāntika tradition)?

See also passage 3.28.5.2.11. below and respective notes.

258 AKBh 430, 5-14, admits that certain individuals can also have innate (*upapattyāpta, upapattilambhika, upapattipratilabdha*, or *upapattipratilabhya*) miraculous powers similar to the *abhijñā*s. Technically, however, they should not be called *abhijñā*s and do not have the same 'high quality' of the latter. For example, the divine eye of a person with innate miraculous powers cannot see beings in their intermediate states (*anatarābhava*). In contrast to these, the supernatural faculties developed by the ascetic represent the fruit of spiritual cultivation (*bhāvanāphala*), which actually is the same term used in our ŚrBh passage.

259 Or: 'ideation of agreement [/conformity] between body and mind'. Let us also note that in passage 3.28.5.2.5. the compound appears in the reverse order: *cittakāyasamavadhānasaṁjñā* 'ideation of the mind-body fusion'. For its definition, see passage 3.28.5.2.5. below.

260 Here the ideation is called *adhimuktisaṁjñā*, but in passage 3.28.5.2.6.1. below, which is dedicated to its definition, the term employed is *adhimokṣasaṁjñā*. Tib. (*mos pa'i 'du shes*) and Ch. (勝解想) use the same renderings for both Skt. readings. If *adhimuktisaṁjñā* (here) and *adhimokṣasaṁjñā* (below) are the exact wording of the ŚrBh authors, then there is no doubt that, at least in this context, the two compounds were regarded as freely interchangeable synonyms.

261 Although many of these ideations have canonical and Abhidharmic parallels, the *dvadaśa saṁjñāḥ* listed here seem to represent a set unique to the ŚrBh. More details will follow in the text and notes below. Here it will suffice to quote a general remark in Ji's Commentary: 論解十二想中前五想是修神境通法，餘四次第修一一通法。(T43.122b26-27) 'Amongst **the twelve ideations** explained in the [*Yogācārabhūmi*] *Śāstra*, the first five ideations represent the cultivation of the miraculous powers, the remaining four [ones represent] in the order [of their enumeration] the cultivation of each of [the rest of] the supernatural faculties'. This means that the recollection of the previous lives is attained through the sixth ideation, the divine ear through the seventh one, the knowledge of the deaths and births of all sentient beings through the eighth one, and the knowledge of the ways of thought of other sentient beings through the ninth one. The remaining three ideations constitute well-known meditative practices but are not directly linked to the achievement any particular faculty. As argued below, passage 3.28.5.2.11., where the last three ideations are discussed, may represent a later addition to the ŚrBh. It is very likely that the original text of the ŚrBh contained only the first nine ideations, and the the ideation of the eight liberations, the ideation of the eight bases of mastery, and ideation of the ten totalities were added later (just in order to complete the yogi's repertoire?). Their somehow irregular presence in this context is also supported by the fact that they perform no specific role in the attainment of the supernatural faculties. For more details, see note 304 below.

262 Skt. *ātman* appears to be used here in the sense of 'one's own body' (a sense recorded in PW, s.v. and MW, s.v.). Tib. makes this quite clear: *bdag nyid kyi lus*. In the next passage, Skt. reads *kāyam*, which Tib. similarly renders as *bdag nyid kyi lus*. The meaning of 'body' for this word generally thought to be *the* paramount denotation of the Soul may be quite surprising. However, such a usage is seen even in the most orthodox Hindu texts. For example, Śaṅkara, in his Commentary upon the *Bhagavadgīta*, clearly construes some occurrences of *ātman* as *deha*

'body' (two occurrences) or *indriya* 'sense faculties' (one occurrence) (see Hara 1999, 71; cf. also p. 77, p. 84). A careful look at the *Bhagavadgīta* passages so glossed upon by the great philosopher prove that he did not miss his 'semantic' mark (though such interpretations surprised a modern Indologist like Zaehner—see Hara 1999, p. 67, n. 2). One of the usages of *ātman*, which goes back to the *Ṛgveda*, is that reflexive pronoun or 'oneself'. It is, after all, not so surprising to see 'oneself' construed as including or simply referring to the body. And such an understanding appears to be even older than the *Bhagavadgīta*. At *Chāndogya Upaniṣad* 8.8.4., *ātman* is employed in a sense which seems to refer to the 'body' (Radhakrishan [1953] 1989, 504, renders this occurrence as 'one's (bodily) self'). In Buddhist literature, too, this usage is rare, but not absent. At Thī 28, we read: *sele khambhesiṁ attānaṁ* 'I propped my body [/myself] against the rock', where *attānaṁ* is best understood as referring to 'oneself' in a physical sense, i.e., 'body'. Thī-a, 33 construes *attānaṁ* as *attabhāvaṁ*. One of main meanings of *attabhāvaṁ* is 'body' (see CPD, PED, PD, s.v.). For *attabhāva* as one of the terms in the semantic group denoting 'body', cf. also Abhidhānappadīpikā, p. 25, ver. 151.

263 Skt. *tūlapicur vā karpāsapicur vā vāyumaṇḍalake*. The pair *tūlapicur vā karpāsapicur vā* appears in a series of scriptural sources. In a context similar to our ŚrBh passage, the *Ayoguḷa-sutta* describes how the Tathāgata can reach Brahma's Realm with his mentally-constructed body (*manomayena kāyena*) as well as his physical body made up of the four elements (*cātumahābhūmikena kāyena*). As a result of his exquisite meditative and miraculaous powers, the Tathāgata can rise up from the ground 'light as a tuft of *tūla*-cotton or a tuft of *kappāsa*-cotton wafting through the air' (*seyyathāpi* [...] *tūlapicu vā kappāsapicu vā lahuko vātupādāno* SN V 284, 1-2) (for other occurrence of *vātupādāna*, see also SN IV 399, 27). Though not connected with supernatural faculties, the same expression is also employed as a simile for lightness at SN V 443, 27-28 (Ch. equivalent at T2.107b29-3 reads: 如小綿丸、小劫貝華丸置四衢道頭，四方風吹，則隨風去向於一方。). The *tūla*-cotton and *kappāsa*-cotton are found as similes for the soft touch of the treasure-woman's (*itthiratana*) skin at DN II 175, 27-28 and MN III 175, 4. In Sanskrit sources, we find *tūlapicur vā karpāsapicur vā* at Divy 210, 14-15, 388, 14-15. *Tūlapicu* alone is also employed in the Vism 341, § 131 (explaining the ideation of lightness (see note 265 below) by means of which the ascetic reaches Brahma's Realm 'as a tuft of cotton blown by the wind' *vātukkhittatūlapicunā*); Aṣṭa 286, 4-5 (as a simile for the wavering intellect (*buddhi*) of a bodhisattva not cultivating the perfection of wisdom; cf. AbhisamĀl 584, 3-4); AKBh 167, 25 (as a comparison for the softness of the soil of Indra's royal residence on the top of Mount Meru); etc. For Sanskrit sources from Central Asia, see SWTF, s.v. *tūla-picu*.

The main difference from the Pali parallel phrases (SN V 284, 1-2 and 443, 27-28) is *vāyumaṇḍalaka*. I assume that the reference here is not the 'wind-sphere' (though both Tib. and Ch. render as such) as a cosmic region but rather to a strong 'whirlwind' (see MW, s.v.; BHSD, s.v. *vāyumaṇḍalavat*). We see the expression *vāyumaṇḍalavat* at Avad 114, 1, where five hundred hungry-ghosts (*pañca pretaśātāni*) are whirled round in the air as a whirlwind (*vāyumaṇḍalavat ākāśe paribhramanti*). *Vāyumaṇḍalaka* in our ŚrBh passage here may be a stylistic change (the force of the whirlwind emphasising the image of lightness) or a corruption (oral or scribal) of the old Pali compound *vātupādāno*.

The most difficult part is the exact identification of the materials which *karpāsa* and *tūla* denote. All lexicographical sources I have consulted basically render both of them as 'cotton'. In the case of the former, we appear to know more. Monier-Williams (s.v.) identifies *karpāsa* as the 'cotton-tree' or, simply, 'cotton' and gives the scientific term of *Gossypium Herbaceum*. Similarly, the Japanese scholar Maku (1977, 129-131) translates *karpāsa* as ワタ 'cotton' or キワタ 'cotton-tree' (with a photo on p. 129, and the same Latin name *Gossypium Herbaceum*

in the Index, p. 10). No such a precise identification seems possible for *tūla* (even in modern Indo-Aryan languages and dialects, the derivates which can be traced to *tūla* merely point to 'cotton'; see Turner 1966 [1999], s.v.).

The Tib. and Ch. renderings raise the additional problem of determining to what precisely they refer. Even if the translators had a clear idea about what these plants and materials meant, they had to grapple with languages reflecting quite different ecosystems. Tib. *shing bal gyi 'dab* (= *tūla*) literally means 'tree'(*shing*)-'wool' (*bal*)-'leaf' (*'dab*). As a compound, BTsh, s.v., records *shing bal gyi 'dab ma* and renders it into Chinese as 綿絮 'floss silk'. It is difficult to know, however, whether this applies to old souces such as the ŚrBh translation. In the case of *karpāsapicu*, its equivalent is *ras bal gyi 'dab*, literally, 'leaf of cotton-wool', but, once again, its precise identification is not easy. (Note that the modern English word 'cotton wool' refers to 'raw cotton' and probably has nothing to do with the Tibetan rendering above.)

Ch. translates *tūla* with the help of a phonetic transcription: 妬羅綿 '*duluo*-cotton' (for the reconstruction of the mediaeval pronunciation of 妬 and 羅, see Pulleyblank 1991, 83 and 203 respectively) and *karpāsa* as 疊絮 'white (?) cotton' (疊 usually means 'to fold up' but can also have the sense of 'white cotton' or, simply, 'cotton'; see DKWJ, s.v., and Mathews 1943, s.v. 疊 = 'a kind of white cotton cloth') . The word *tūla* transcribed in this or various other ways (for which, see T54. 510b13; 1172a23-27) is well-attested in Chinese sources and has attracted the attention of a number of exegetes. Of direct concern is Ji's Commentary who glosses upon the term as follows: 論云妬羅綿者謂：野蠶虫繭，名妬羅綿。(T43.122b5) 'The ***tūla*-silk** mentioned in the [*Yogācārabhūmi*] *Śāstra* is [obtained from] the cocoon of wild silkworms and called ***tūla*-silk**' (in this case, 綿 should be construed as 'silk' not 'cotton'). The word is similarly defined by To-ryun (T42.474c23-24). However, Puguang 普光, who as Ji was also one of Xuanzang's chief disciples, shows a different understanding: 妬羅綿：妬羅是樹名，綿從樹菓 [*var. lec.* 果] 中出，名妬羅綿；如言柳絮。(T41.189b10-11) '***Tūla*-cotton**: *tūla* is the name of a tree, [and] the cotton comes from the fruit of the tree, [therefore] it is named ***tūla*-cotton**; it is like the expression "willow-catkins"' (i.e., the latter word is coined in the same way the term *tūla*-cotton). (Puguang's gloss is *ad* AKBh Ch. T29.59c26 = Skt. 167, 25.) A similar and more detailed definition is found at T54.1172a23-27. It is hard to decide which of the glosses is the correct one, but even if we could attain a decision, the exact material or species from which it comes would remain obscure. See also MVyut # 5874.

A more comprehensive study accompanied by a sound knowledge of Indian plants and textiles may reveal more in the future, but to all intents and purposes, I have decided that here we have to deal with two types of cotton and the safest way to distinguish them is to make use of the original Sanskrit. It can be briefly mentioned here that Indian flora abounds in species of cotton. A very brief browsing through the vast botanic literature has led me to the 'discovery' of two types of so-called silk cotton trees: red and yellow. Their scientific names are *Bombax malabaricum* and *Cochlospermum religiosum* respectively (see Saldanha and Dhawan 1984, plates 47-50).

Finally, let us add that the phrase occurs one more time in the ŚrBh (MS A*b4L; this is part of a folio omitted by Sh). The context is the exposition of the mindfulness of breathing, a practice in which the yogi becomes aware of all types of wind or air (*vāyu*) circulation in and around his body. One type of wind is described as follows: *evaṁ sarvaṁ kāyaṁ* [...] *tadyathā tūlapicur vā karpāsapicur vā laghukam adhimucyate* '[the ascetic] thus concentrates upon [his] whole body as [being] light like a tuft of *tūla*-cotton or a tuft of *karpāsa*-cotton' (= Tib. P 195b4-5 and D 162a1-2 (which I follow here): *dper na | shing bal gyi 'da' ba dang | ras bal gyi 'da' ba ltar yang ba nyid du mos par yang byed do | |* ; Ch. 464b20-22: 如妬羅綿或如疊絮等諸輕飄物於是諸相而起勝解。).

[264] We can reconstruct with a certain degree of confidence the monastic furniture which serves for our yogi's 'trans-gravitational' itinerary. The Pali *Vinaya* lists four types of beds (*mañca*) and four types of chairs (*pīṭha*) (Vin IV 40, 5-8). The former are also described by Krishna Murthy (1982, p. 78 and figures XVIII and XIX; for *pīṭha* in the sense of 'stool', see p. 8 and for 'chairs' in general, see pp. 37-42 and figure IX). The third piece mentioned in our text is *tṛṇasaṁstaraka* which Edgerton renders as 'mat or bed (of grass)' (BHSD, s.v. *saṁstaraka*; cf. also SWFT, s.v.). The Pali equivalent *tiṇasanthāraka* also suggests a grass mat (cf. also Krishna Murthy 1982, p. 79) but not necessarily serving as a bed. At Vin I 286, 24, it is used to put a robe on it, at Vin II 113, 36, to protect a bowl from being broken, and at Vin II 116, 15-16, to protect a *kaṭhina*-frame from dust. In our ŚrBh passage, it, too, seems to be a grass mat but not used for the bed (the yogi flies from the latter to the *tṛṇasaṁstaraka* and then back). As suggested by the Ch. 草座, it seems to be a rather grass mat used as a seat (for meditation?) set as a separate piece of furniture.

Concerning the Tib. and Ch. equivalents, some unavoidable slight differences exist, but roughly speaking, they seem to match the Skt. original. The only slightly problematic term might be Ch. 几. In Classical Chinese, the word is basically used in the sense of 'a small table' used to place things or support one's elbow on it (see DKWJ, s.v.; HDC, s.v.) (Its shape can easily be figured out from the form of the character, which is a pictogram.) The sense of 'bench' is, however, also attested (see Mathews 1943, s.v.). As far I can see, this seems to be a secondary meaning, but in the light of the Skt. original, it is more likely that Xuanzang used the word in the sense of 'bench' or 'stool'.

Let us also remark that the yogi's flight is described here with a certain reticence, and this seems to have been the general tone for the Abhidharmic 'accounts' of the initial steps in such experiences. In the AMVibh, we are told that the **yogācāra* 瑜伽師 cultivating the range of miraculous powers 神境通, first rises above ground as high as half a sesame-seed 半苣藤 (T27.414c26) and then slowly increases his 'flight abilities' to a full sesame-seed, etc. It is only in the final stages of his training that he can reach the realm of the gods at summit of the conditioned world (**akaniṣṭhā devāḥ*) 色究竟天 (T27.414c29).

[265] Skt. *laghusaṁjñā*. The ideation of lightness as a method facilitating the attainment of the the ability to raise from the ground can already be seen at SN V 283, 9-10; 17-19; 23-24: *sukhasaññāñ ca lahusaññāñ ca kāye* [var. lec. *kāyena*] *okkamitvā viharati* '[The Tathāgata] dwells having attained (*okkamati*) [for this verb, see CPD, s.v.] the ideation of pleasure and ideation of lightness in [his] body [*var. lec.*: by means of [his] body]'. SN-a III 261, 9, explains the term as follows: *kilesa-dandhāyitattassa ca abhāvā lahu-saññā nāma* 'and because of the absence of slowness [caused by] defilements, it is named "ideation of lightness"'. This points at an understanding not only as physical lightness which allows flying but also, more abstractly, as getting rid of the 'weight' of the cankers. The Vism (340, § 131) contains a more detailed explanation, which similarly makes a point in saying that the lightness comes from having become freed from hindrances (*nīvaraṇehi*). There is no doubt, however, that this lightness allows the yogi to fly with astonishing speed to Brahma's Realm in his physical body (*kāyena Brahmalokaṁ gacchati*). Though the term *laghusaṁjñā* is not found in the AKBh, the treatise refers, however, to a similar praxis: *ṛddhyādīnāṁ tu laghutvaśabdālokamanasikaraṇaṁ prayogaḥ* (AKBh 422, 11-12) 'but the preparatory practice for [the attainment of] the miraculous powers, etc. is the contemplation of lightness, sound, and light'. AKVy 656, 22-24, explains that the contemplation of lightness prepares for the miraculous powers, the contemplation of sound for the divine ear, and the contemplation of light for the divine eye.

[266] Skt. *kauśeyaṁ vā kacaṁ vā paṭṭaṁ vā*. The identification of the materials is again a task far from easy. Furthermore, the Tib. and Ch. translations face us with lexical items which

complicate the picture. *Kauśeya* is rendered by Monier-Williams (MW, s.v.) as 'silk cloth' or, simply, 'silk' (which I have adopted for my translation here). This, however, does not agree with Tib. rendering which is *shing bal* or 'cotton'. It is rather intriguing that the same Tib. word is employed to translate *kauśeya* here and *tūla* in the preceding passage. I do not know whether this should be seen as a proof of their synonymity or simply as a symptom of a 'loss of words' (quite literal!) on the part of the Tibetan team.

Ch. 綿囊 'silk [/cotton] sack' (a binome otherwise not attested in any lexicographical source) adds further problems. 綿 means both 'floss silk' and 'cotton' (see Mathews 1943, s.v.; DKWJ, s.v.; HDC, s.v.), and it is difficult to asertain which of the two materials Xuanzang had in mind. Furthermore, 囊 'sack', 'bag', etc. looks rather odd here. A remote possibility would be to construe it the sense of 'sack material' (i.e., 'cloth'?), but I am not sure whether 囊 could be used in such way. (For 'cloth', 布 would have been a much better choice.) Another (equally remote!) possibility would be to take 囊 as a metaphor for the body, i.e., '[like a soft] sack [filled with] floss silk/cotton'. It is true that occasionally Buddhist scriptures compare the body with a 'bag', but not in a context similar to ours and usually with pejorative connotations. For instance, at MN I 57, 21, the ascetic engaged in the practice of *satipaṭṭhāna* views his body as a 'double-mouthed bag' (*ubbhato mukkā mutoḷī*). This is definitely a negative image, which has nothing to do with the semantic spectrum one would expect in our ŚrBh passage. It is quite possible that Xuanzang had another lection in his MS. If this was the case, I would rather suspect that whatever stood for 囊 was probably a corrupt reading.

For the next word, *kaca*, I have followed Edgerton's 'cotton or raw silk' (BHSD, s.v.). This agrees with (at least one of the meanings of) Tib. *srin bal*. Das (TED, s.v.) equates the compound with *ras bal* and renders it as 'cotton, flock silk, raw silk'. I am not sure whether *srin bal* covers all these materials. Judging from its component words, i.e., *srin* < *srin bu* 'worm' (here, 'silkworm') and *bal* 'wool', it rather appears that (at least the primary) meaning of the compound is 'silk'. Actually, BTsh s.v. defines the compound as *srin bu las byung ba'i bal* 'wool produced from [silk-]worms', and gives 丝绵 'silk floss' as its Chinese equivalent. (See also MVyut # 5870.)

On the other hand, Xuanzang's translation of *kaca* is 毛毳 which usually means 'down', 'very soft feathers' (DKWJ, s.v.). This sense is certainly stressed by the second character, an ideogram in which the repetition of 毛 'hair' or 'fur' graphically represents the minuteness of the feathers. Actually, we also find 毛毳 in as a synonym or, more likely, an explanation of the *tūla*: 'it is [as soft as] down' (T54.1172a26) (see also note 263 above). It is somehow surprising that the binomic lexeme 毛毳 is not always employed in connection with soft cloth or garment. We actually find it in the same ŚrBh (ŚrBh-Gr 278, 9 = Ch. T30.422b4), where 毛毳 stands for *aurṇika* 'woolen', and 毳衣 (ŚrBh-Gr 278, 8 and 10 = Ch. T30.422b3 and 5) translates *nāmatika* 'wearing garments of felt'. The latter binome can hardly refer here to soft wool since *nāmatika* is one of the austerities (*dhūtaguṇa*) which by their very nature rule out any degree of comfort. Actually, a similar rendering can be seen in the Chinese *Ekottarikāgama* 增壹阿含經 translated by Gautama Saṁghadeva sometime in the latter half of the fourth century C.E. In a *sūtra* parallel to the second half of the Pali *Mahāsīhanādasutta* (MN No. 12), wearing 毛毳 (T2.671b23) is one of the extreme forms of ascetic practices which Gautama had undertaken before his Awakening. It is not clear what 毛毳 precisely means here since the Pali counterpart is more developed and contains more types of cloths which Gotamą wore (compare T2.671b22-23 with MN I 78, 10-15). One possibility is that it refers to black antelope skin (*ajina*) (typical of Brahmanical ascetics), but this is a mere conjecture. Whatever it is, the material could, however, hardly convey the idea of 'softness'. Now to return to our ŚrBh

passage, in spite of the conflicting usages of 毳, our binomic lexeme 毛毳 should be taken here as a soft material. As to exactly what material it refers, I am afraid that a certain answer is not easy to give. Roughly speaking, however, 'down' or 'soft wool' are the most likely meanings. On the other hand, 'silk' is, I think, quite improbable.

According to MW, s.v., *paṭṭa*, the third of our similes, refers to 'cloth, fine or coloured cloth, woven silk' (see also *paṭa* 'woven cloth', 'cloth', etc.; for the meaning of the latter in Buddhist literature, cf. BHSD, s.v.). Tib. *dar* simply means 'silk', but Ch. 熟練 seems to be used here in the sense of 'dressed silk' (see 練熟絲 in Mathews 1943, s.v. 練 (b) 'to soften raw silk by boiling'; DKWJ, s.v. 熟練 = ねりぎぬの衣服; HDC, s.v. 熟練 = 煮炼丝、麻、棉组织使之洁白柔软). 'Fine cloth' for *paṭṭa* is a possible rendering, but it is more likely that the authors of the ŚrBh wanted to enumerate different kinds of silk and contrasted *paṭṭa* in the sense of silk processed and already woven in a cloth or garmment to *kaca* 'raw silk'. Of course, both of them are very soft and primarily meant here to be similes for the ascetic's 'body being soft' (*mṛdukaṁ kāyam*), but stylistically it sounds better to list quasi-synonyms each with a different nuance (one cannot, however, exclude the possibility that our authors were not so good at or did not care so much about literary effects!).

Let us also add that there is another possible reading here: *pṛṅga* (see note 115 to Skt. dipl. ed. and note 379 to Skt. crit. ed.), which also makes good sense, but in my opinion, not so good as *paṭṭa*. Edgerton (BHSD, s.v.) renders *pṛṅga* as 'figured silk' (see also BWDJ, s.v.). Actually, both dictionaries cite Mvyut # 5866 (*var.lec.*: *bṛṅga*), whose Tib. equivalent is *dar ri mo can* and Ch. rendering is 綵絹. It seems that the stress is on the 'figures' (Tib. *ri mo*; Ch. 綵) of the silk, which would appear to me less relevant in our passage. Admittedly, one of the meanings of *paṭṭa* given by Monier-Williams above is 'coloured silk', but this does not appear to be of primary importance in our passage. Let us also note the fact that when Tib. uses *ri mo*, it probably must have a substantial semantic weight. The term *dar ri mo can* also renders *citrapaṭṭaka* (TSD, s.v.) where *dar* renders *paṭṭa* which is qualified by *ri mo can* = *citra*, probably in the sense of 'spotted, speckled' (or 'bright-coloured'?). Though *pṛṅga* remains a 'candidate' lection in our passage, I think that *paṭṭa*, with its nuance of 'woven/dressed' as opposed to 'raw', seems better. Besides, though the MS decipherement here is not easy, the word most probably reads *paṭṭa*, which requires no emendation. The other possible decipherment is *paṅga*, which would have to be emended in order to read *pṛṅga*.

267 The meaning of Skt. *rūpagataṁ* seems to be 'any [kind of] matter' or 'consisting in matter'. The Tib. rendering *gzugs kyi rnam pa* should probably be construed as 'type of matter'. Ch. 色聚 litterally means 'collection of matter', here 聚 most likely standing for 'collection' in the sense of 'variety of [types of] matter' (see below). *Rūpagata* is also found in Pali. We see the compound at, for instance, AN IV 422, 24, alongside *vedanāgataṁ, saññāgataṁ, saṅkharagataṁ, viññāṇagataṁ*. The basic meaning does not appear to be different from *rūpa*, etc. used alone. The text says that whatever 'belongs to [/consists in/is associated with] matter', etc., all these factors (*te dhamme*) are seen by the meditator who dwells in the first absorption as being impermanent and causing suffering (*aniccato dukkhato*), etc. See also AN-a IV 195, 15-16: [...] *yaṁ rūpaṁ nāma pavattati; vedanāgatādīni sampayuttavedanādīnaṁ* [...]. This canonical passage seems to be the basis of a reference at AKBh 435, 14-16: *yat tatra bhavati rūpagataṁ vā yāvad vijñānagataṁ veti* [...] *rūpagataṁ veti nāvakṣyat* (cf. Honjō 1984, pp. 110-111; Pāsādika 1989a, p. 120, # 485). The Tib. translation here is also *gzugs kyi rnam par* (P Ngu 78a5) and *gzugs kyi rnam pa* (P Ngu 78a7). Both Paramārtha (T29.297b26 and 28) and Xuanzang (T29.146a26 and 29) have 色類 'type of matter'. It is noteworthy that both translators render *rūpajāti* occurring in the same passage also as 色類. Cf. also *rnam pa* used for *-gata* in the DaśBh (cf. TSD, s.v.) as well as in the MVyut # 4651 *dṛṣṭigatam* = *lta ba'i rnam*

pa 'am lta bar gyur ba.

268 The idea that the perfect unity or interpenetration of mind and body leads to supernatural faculties is very old. SN V 283, 8-12, describes it using terms and images clearly similar to our ŚrBh passage: *yasmiṁ Ānanda samaye Tathāgato kāyaṁ pi cite samādhati cittaṁ pi ca kāye samādhati || sukhasaññañca lahusaññañca kāye okkamitvā viharati || tasmiṁ Ānanda samaye Tathāgatassa kāyo lahutaro ceva hoti mudutaro ca kammaniyataro ca pabhassarataro ca* || (see also commentary at SN-a III 261). The ŚrBh passage here is more developed and uses its own concept of *cittakāyasamavadhānasaṁjñā*, but there is little doubt that its authors (or the tradition to which they belonged) must have drawn their inspiration from this canonical source. The theoretical refinement of the idea that the body-mind unison serves as the basis for the attainment of supernatural faculties also appears to have continued in the Theravāda School, as reflected in, for instance, the Paṭis I 111 (cf. Paṭis-a I 345).

269 Skt. *karaṇīyaṁ vistareṇa* can be construed as an instruction for the ascetic, i.e., '[the exercise] should be done in full'. The Tib. and Ch. renderings clearly point in this direction (see below). An alternative, not necessarily contradicting the first interpretation, is to take the phrase as a direction for the preacher/reader/listener of the text, in the sense of '[the rest of the elements] are to be supplied [/understood] in full'. A similar phrase is found at Divy 377, 1: *vistareṇa kāryam*, which Edgerton translates as 'the text is to be done (i.e. recited in full)' (BHSD, s.v. *vistara*). Cf. also the Index to the Divy, s.v., where Cowell and Neil explain the word *vistara* as 'direction to the narrator ('expand here')' (p. 690). Pali *vitthārena* is also used in the sense of 'in detail'. E.g., DN III 241, 15: *dhammaṁ vitthārena paresaṁ deseti* 'teaches other the doctrine in detail' (a phrase seen in other texts as well: AN III 178, 4, and below; also with negation at ibid., p. 177, l. 12, and below; etc.). In Sanskrit sources, *vistareṇa* is also frequently employed with the same meaning: BoBh 90, 21; AKBh 327, 5 (*vistareṇākhyātam*); 394, 11 (*vistareṇoktaṁ śāstre*), etc.; AbhisamĀl 36, 8 (*vistareṇoktaḥ*), 43, 9-10 (*vistareṇa nirdiṣṭāḥ*), etc.

Tib. seems to take the sentence as an instruction for the yogi and translates in a rather free way: *de bzhin du 'byung ba chen po re re zhing gcig la gcig 'khrul bar rgya cher mos par byed pa dang* | 'Thus, [he] intensely envisages (*mos par byed pa*) in full [/detail] each of the elements in such a way that one transforms (*'khrul bar*) into the other'. It appears that the content of *karaṇīyaṁ* (for which, one would usually expect *bya ba*) is concretely explained by supplying *'khrul*, which is a synonym of *'phrul* (meaning 'magical feat [/transformation]', TED, s.v.; cf. BTsh, s.v., rendering it into Ch. as 変幻、幻化).

Ch. also seems to construe the phrase as an explanation of the yogi's praxis and freely renders *karaṇīyaṁ* as an active sentence: 如是一一差別大種展轉相作 'in this way, the elements, one by one separately, transform one into another [lit., create each other]' or 'in this way, [the ascetic] mutually creates [i.e., transforms] [with regard to] each separate element' (the latter reading is suggested by the *kundoku* reading at KDK 152 and KIK 246). What is peculiar to Ch. is that it (wrongly) takes *vistareṇa* 廣 with the next sentence: 廣如變化所作勝解，或色變化，或聲變化. This sentence can be interpreted in two ways. (1) 'Broadly, [he] intensely envisages in accoradance with the magical creations, be they magical creations of visible [things] or magical creations of sounds'. This is the most natural reading in Chinese, but we would have to assume that Xuanzang's MS read: **yathā nirmitam adhimucyate.* (變化所作 is a rendering for *nirmita*; see BCSD, s.v.; cf. also 變化所作 in Paramārtha's translation of the *Mahāyānasaṁgraha* which in Tib. corresponds to *sprul pa*—see Nagao 1994, Part 2, s.v. *nirmita*.) (2) 'Broadly, [he] thus (?) intensely envisages the magical creations, be they magical creations of visible [things] or magical creations of sounds'. This reading takes 如 as rendering *tathā* (which occurs as such in our Skt. MS), which is a lexical possibility (see BCSD, s.v.), but

from the view point of Chinese synatx, it is far less natural.

[270] I render here *adhimucyate* as 'intensely envisages'. As explained above (see notes 15, 209, and 246), *adhimokṣa* and the related forms have a wide semantic sphere, which cannot be covered by one single word in English.

[271] The BoBh devotes a whole passage (p. 60, l. 5 - p. 61, l. 9) to the bodhisattva's powers to transform the elements (*mahābhūta*) from one into another by deliberately cultivating the firm convinction (*adhimucyate*) that they are (or will become) as he decides. Its underlying ideas as well as some phrases (e.g., *sacet pṛithvīm apo 'dhimucyate tat tathaive bhavati*, 60, 5-6; *dūraṁ c'āsannam adhimucya*, 61, 8; etc.) bear a close resemblance to our ŚrBh passage.

[272] It seems that although all the five ideations mentioned so far must be perfected in order to achieve the miraculous powers detailed in this passage, the ideation of conviction plays a central role. This is clearly expressed in the phrase *laghumṛdvākāśadhātucittakāyasamavadhāna-saṁjñāparigṛhītayādhimuktisaṁjñayā* at the end of the first paragraph of this passage.

[273] Skt. *ātmānam* 'oneself', or, as we have seen in passage 3.28.5.2.2. above, one's 'own body'. Tib. renders the Skt. word here as *bdag nyid* (unlike *bdag nyid kyi lus* in passage 3.28.5.2.2.). In this passage as well as in 3.28.5.2.2., Ch. translates as 身.

[274] Skt. < '>*bhidyamānena srotasā* literally means 'by means of a stream which is not broken' or 'without the stream being broken'. Cf. SaṅghBh 2.246, 20: *abhinnasroto*.

[275] This list of miraculous powers is based on a stock-phrase frequently employed in Pali and Sanskrit sources. Let us first see the canonical fromula in Pali: *so anekavihitaṁ iddhividhaṁ paccanubhoti—eko pi hutvā bahudhā hoti, bahudhā pi hutvā eko hoti, āvibhāvaṁ tirobhāvaṁ tirokuḍḍaṁ tiropākāraṁ tiro-pabbataṁ asajjamāno gacchati seyatthā pi ākāse, paṭhaviyā pi ummujjanimujjaṁ karoti seyyathā pi udake, udake pi abhijjamano gacchati seyyathā pi paṭhaviyaṁ, ākāse pi pallaṅkena kamati seyyathā pi pakkhī sakuṇo, ime pi candimasuriye evaṁ mahiddhike evaṁ mahānubhāve pāṇinā parimassati parimajjati, yāva Brahmalokā pi kāyena vasaṁ vatteti* (DN I 78, 1-10, which, however, misprints: [..] *kāyena va saṁvatteti*) (= MN I 34, 10-20; 494, 24-35; SN II 212, 18-27; AN I 255, 3-13; etc.; for a detailed explanation see Vism, 314-342). For Skt. parallels, see SaṅghBh 2.246, 15-23, and below; Pañca 83, 7-84, 2; DaśBh Kondō ed. 56, 16-57, 7; BoBh 61, 2-4 (abbreviated formula); AKVy 602, 11-17 (*bhūyo* on line 15 is to be emended to *sūrya-*); MVyut # 215- # 228; etc. Our ŚrBh passage describes the same stock of miraculous powers linking it with the five ideations described above and also adding two new ideations.

[276] Skt. *parigṛhīta*, which I have translated rather freely as 'assisted (by)', seems to be used here in the sense of 'followed (by)'.

The 'due order' refers here to the fact that the last four miraculous acts described above correspond to the each of the four ideations in the order of their enumeration.

[277] Skt. *upādāyarūpa* 'derived matter'. More literally, it means 'matter [arisen] in dependence upon [the four elements, i.e., earth, water, fire, and wind]'. The concept is seen, for instance, at Dhs 124, 33-34: *cattāro ca mahābhūtā cattunnañ ca mahābhūtānām upādāya rūpaṁ—idaṁ vuccati sabbaṁ rūpaṁ* 'the four elements [lit., great elements] and the matter depending on the four elements—this is what is called all [kinds of] matter'. The Vism (375, § 33 - 382, § 80), which treats the topic in detail, calls the matter based upon the four elements *bhūtarūpa* (aptly rendered by Ñāṇamoli (tr. [1956] 1991, 443) as 'primary materiality') and distinguishes it from *upādāyarūpa* 'derived matter', classified into twenty-four types (eye, ear, nose, etc.). The same distinction is seen in the Northern Tradition. The *Kośa* mentions *upādāyarūpa* quite frequently (AKBh 8, 12; 53, 24; 84, 12; 85, 2; 103, 4; 199, 12-14; 340, 8; 413, 16). Vasubandhu does not give a detailed definition of the term, but from his usage, it is obvious that he basically has in mind a dichotomy similar to the one set forth in the Southern Abhidhamma (see especially AKBh 199, 12-14). YoBh 52, 10-53, 8, discusses in detail the relation between the four elements

and the derived matter as well as the complex mechanism of the dependence of the latter's seeds (*bīja*) on the former. For our purpose here, it suffices to cite the following: *kathaṁ tanniśritam upādāyarūpaṁ bhavati | tathā hi | utpannam upādāyarūpaṁ bhūtadeśāvinirbhāgeṇa pravartate* | (YoBh 53, 2-3) (= Tib. D Tshi 26b3-4: *rgyur byas pa'i gzugs ji ltar de ltar de la brten ce na | 'di ltar rgyur byas pa'i gzugs skyes pa de 'byung ba'i phyogs dang tha dad pa med par gnas pa'i phyir* | ; Ch. T30.290a9-11: 云何造色依於彼耶？由造色生已不離大種處而轉故。) 'Why is it [said] that derived matter depends upon the [elements]? It is because derived matter exists [/functions] having arisen [from them] [and] not being separated from the locus (Skt. *deśa*; Tib. *phyogs*; Ch. 處) of the elements'. Cf. also YoBh 207, 5ff., which classifies derived matter into ten material bases (*daśa rūpīṇy āyatanāni*) and matter included in the base-entities [not perceptible by external senses] (*dharmāyanaparyāpannaṁ ca rūpaṁ*) (YoBh 207, 6-7).

278 This paragraph constitutes an additional gloss upon *vaśe vartayati*. It explains the 'wielding of power' (*vaśe vartanā*) as (1) exercising bodily mastery in a spatial sense, i.e., moving at will to Brahma's World; and (2) exercising physical power on material entities up to Brahma's World, most likely in the sense of being able to move or alter them. The Eastern exegetical tradition shows a similar understanding. Ji, who offers two interpretations, says: 一分造色謂色聲二種, 故言一分。不迴轉觸及五根等故, 唯外境故言一分。(T43.122c6-7) '**One part of the derived matter** refers to matter and sound, therefore it is said **one part**. Because [the ascetic] does not act upon the touch and the five sense organs [but only upon] the external objects, it is said **one part**'. Shentai 神泰, an early Tang exegete whose work has survived only in To-ryun's quotations (cf. Yūki 257-258), explains as follows: 二種迴轉者：一、神通人身往來自在；二、能轉變梵世一分造色, 或青或黃自在迴轉, 非轉一切, 言一分。(T42.475a11-14) '**Two types of *vartanā*** [mean]: (1) by means of the miraculous powers, [the ascetic] goes to and returns from [Brahma's World] at will; (2) [the ascetic] can modify a part of the derived matter in Brahma's World, [for example,] [colours like] blue or yellow are acted upon at will; [however, this] is not [the ability] to act upon the entire [World of Brahma], [and therefore] it is said **one part**'. (This view actually agrees with Ji's second interpretation, see T43.122c7-9.) The ŚrBh passage is, admittedly, far from easy, and this lead to erronous explanations even among traditional commentators (e.g., Fuhui 福慧 (T85.944c3-5) who is completely off the mark).

Though not exactly the same, a similar miraculous power is described by the Vism in a different context. Glossing upon *dūre pi santike adhiṭṭhāti* '[the ascetic] concentrates [/sets his mind] [upon something as if being] close in spite of [its being] far' (Vism 339-340, §§ 120 - 128), Buddhaghosa gives examples of miraculous feats performed by the Exalted One and his advanced disciples. One of these is travelling by making far destinations come physically close to them and sometimes even by taking other monks with them. We are also told here of the ability to make what is much (*bahukaṁ*) become little (*thokaṁ*) and vice versa, or what is sweet (*madhuraṁ*) become non-sweet (*amadhuraṁ*) and the other way round. It is interesting that Buddhaghosa also describes the yogi's ability to travel to Brahama's World in this body, whether a visible (*dissamānena kāyena*) or an invisible one (*adissamānena kāyena*) (Vism 338-339, § 119), but nothing similar to our ŚrBh passage is said here.

Northern Abhidharma literature, though hinting at developments and refinements of the concept of magical travel, does not, however, show clear similarities with the ŚrBh description. At AKBh 425, 9, we are told: *śarīravāhinī ādhimokṣikī manojavā ca tatra gatiḥ* 'there are three [types] of going, [to wit] that carrying the body, that [based on] conviction [/zealous meditative application], and that [moving] with the speed of mind'. The *Kośa* continues by explaining that the last of these three kinds of supernatural movement is reserved only to the Buddha, but *śarīravāhinī* and *ādhimokṣikī* can also be achieved by *śrāvaka*s and *pratyekabuddha*s. They are defined as follows: [...] *śarīravāhinī ca gatiḥ | pakṣivat krameṇa śarīravāhanāt | ādhimokṣikī*

ca dūrasyāsannādhimokṣeṇāśugamanāt (AKBh 425, 15-16) 'and the going which carries the body is [called so] because of carrying the body by means of [gradually] moving like a bird [i.e. flying]. And [going based upon] conviction [/zealous meditative application] is [called so] because of rapid going by means of the conviction that what is remote is near'. These two kinds of movement, especially the last one, is probably similar to the first of type of *vaśe vartanā* in the ŚrBh, i.e., '[actually] going' (*gamana*).

It is hard to determine whether the ŚrBh gloss here is part of the original early version of the text or is a later interpolation coming from the hands of a compiler who felt that some further clarifications were needed. Whichever textual layer it may belong to, the explanation of *vaśe vartanā* seems, however, to be unique to the ŚrBh. The BoBh (61, 2-9) also contains a passage on the bodhisattva's ability to travel not only to Brahma's World but to wherever he wishes in the whole Trichiliomegachiliocosm [lit., Universe consisting of a triple thousand great thousand worlds] (*trisāhasramahāsahasrāṁ lokadhātūṁ gacchaty āgacchati ca*). Here, however, no mention is made of the bodhisattva's ability to alter material phenomena in these worlds.

279 Skt. *audārikaudārikatayā* 'clearly [manifested]' (cf. *oḷārika* 'manifest, clear', CPD, vol. 2, p. 768, s.v.). This seems to be a natural semantic development of *audārika*. From its basic sense of 'coarse', 'not-subtle', etc., the adjective was probably construed as expressing the 'completely manifested' or 'clear' (i.e., 'not faint', 'not slight') quality of the noun which it qualifies, or, if used adverbially, of the verb it modifies.

280 Skt. *avyutkramaṇikayā* literally means 'in the manner of not skipping [/passing over] [each act]'. See note 417 to Skt. crit. ed.

281 In analogy with passage 3.28.5.2.9. below, it also is possible to construe *bhāvanāphalam* as the direct object of an elliptical verb like *pratilabhate* and render as '[obtains] the fruit of the cultivation'. Or the elliptical verb could be *utpadyate* as in *bhāvanāphalaṁ cetaḥparyāyajñānam <u>utpadyate</u>* (passage 3.28.5.2.10. below). However, the sentence can be understood even without presupposing such an ellipsis.

282 The primary function of Skt. *vistareṇa* here is to mark a direction for the listener/reader/preacher to supply the exact wording of the stock-phrase which describes how past experiences are recalled. This function is clearly stressed by *yāvat*. A smilar usage of *vistareṇa yāvat* is seen in passage 3.28.5.2.9. below. As pointed out in note 269 above, *vistareṇa* might also be taken as a direction for the yogi: the act of recollection should cover all details as in the canonical formula. Basically, this is not contradictory to the interpretation suggested above. Since the yogi must recollect his past lives following the exact pattern of the canonical formula, this ends up meaning pretty much the same thing: the ascetic (who is at the same time a listener or reader of the text) must supply the wording of the entire stock-phrase. The difference with the plain listener/reader (if such recipients were ever envisaged by the ŚrBh authors), is that the ascetic would have been also expected to practice and actually attain what the canonical formula describes.

The ŚrBh passage here refers to the canonical formula which starts with the recollection of one life (*ekaṁ pi jātiṁ*) and ends with many aeons of formation and disintegration (*aneke pi saṁvaṭṭa-vivaṭṭa-kappe*). The canonical passage can be found at DN I 81, 9-82, 18. In a shorter version, it is also seen at MN I 35, 5-18; 495, 23-36; SN II 213, 16-32; AN I 255, 30-256, 7; etc. This texteme is glossed upon and discussed in detail at Vism 346, § 13-357, § 71. For Skt. parallels, see SaṅghBh 2.249, 3-34; Pañca 86, 1-87, 2; DaśBh Kondō ed. 58, 1-11; MVyut # 229- # 230 (partial citation); etc.

283 Skt. *sākāraṁ soddeśaṁ* 'with [all] aspects and particulars/details' (*soddeśaṁ* comes from *sa+uddeśa* 'with+explanation, exposition, setting forth'). Vism (357, § 71), commenting upon the canonical formula which contains this phrase, says: *nāmagottavasena* ***sa-uddesaṁ,*** *vaṇṇādivāsena* ***sākāraṁ*** 'due to [including the recollection of] the name and the clan, [it is

called] **with [all] particulars**; due to [including the recollection of] the appearance [/colour], etc., [it is called] **with [all] its aspects**'. In the stock-phrase, it is stated that the ascetic recollects his name, clan, appearance, the food which he has eaten, his pleasant as well as painful experiences, and his death.

284 The basic structure of this long and intricate sentence is the typical syntactic construction employed in definitions: '*tatra* **X**, *yaḥ* (*/yad/yā*) **Y**'. In our case, this is: ***tatra nānāprakāraśabdasaṁnipātanirghoṣasaṁjñā*** [...] *yā* ***saṁjñābhāvanā***. In our passage here, the sentence continues after *saṁjñābhāvanā* with a relative clause introduced by *yayā*, but I am afraid that the English style would not bear any attempt of further expanding the sentence. I have, therefore, rendered this relative clause as an independent sentence: 'by means of this [ideation] [...]' (see below).

285 Skt. *tatra nimittam udgṛhya* literally means 'having grasped the characteristic regarding this'. Here, *tatra* appears to be used in the sense of 'in this regard', referring to the sounds and noises which in the Sanskrit sentence are enumerated before.

286 Skt. *āryānāryeṣu* refers, most likely, to the Noble Realm (*āryāyatana*), where the Noble Law prospers, and to its counterpart, the 'border regions' (*pratyanta*), populated by barbarians. Tib. *dbus dang | mtha' 'khob pa* 'central and border [areas]' clearly construes the compound in this way. Of course, *Āryāyatana* implies the Sanskrit language, and 'the noble sounds' may refer (only or mainly?) to sounds uttered in Sanskrit. I think it is, however, more likely that the usage of *ārya* here is wider, and though it certainly includes the language, it should be probably construed as 'the sounds uttered by the people living in the Noble Realm'.

The ŚrBh (ŚrBh-Gr 10, 9-10) describes a person belonging to the Noble Realm as *madhyeṣu janapadeṣu pratyājāto bhavati* '[someone] born in the middle regions'. This is one of the propitious conditions regarding oneself (*ātmasaṁpad*) which is a requisite (*sambhāra*) for the practice of the Noble Path. The reverse is being born in a border region (*mtha' 'khob*—Skt. unavailable; for Tib. text, see ŚrBh-Gr 6, 1-5).

The Noble Land (*āryāvarta*) is also a central concept in the cultural and spiritual geography of Brahmanism and Hinduism. The *Manusmṛti*, chapter 2, ver. 22, defines it as follows: *ā samudrāt tu vai pūrvād ā samudrāt tu paścimāt | tayor evāntaraṁ giryor āryāvartaṁ vidur budhāḥ* || (Olivelle ed., pp. 406-407). 'The land between the same mountain ranges extending from the eastern to the western sea is what the wise call "Āryavarta"—the region of the Āryas' (Olivelle tr., p. 95) (the same mountains refer here to the Himalaya and Vindhya ranges which are mentioned in the preceding verse). This is 'the natural range of the black buck' (*kṛṣṇasāras tu carati mṛgo yatra svabhāvataḥ* | (*Manusmṛti* 2.23a-b, Olivelle ed. p. 407; tr. p. 95) (a rendering closer to the original is found at Doniger with Smith tr., 1992, p. 19: 'where the black antelope ranges by nature'). The concept had important practical consequences because the twice-born were expected do all efforts to settle in this regions, beyond which lie the lands of the barbarians (*mlecchadeśa*) (*Manusmṛti* 2.24; ibid.). Even travelling outside the prescribed boundaries should be avoided, and when a journey to barbarian lands becomes absolutely necessary, strict rites of purification await the twice-born upon return to *Āryāvarta*.

287 The canonical passage describing the divine ear can be found at DN I 79, 6-22 (in its most developed form); MN I 34, 21-24; 494, 36-495, 3; SN II 212, 31-35; AN I 255, 14-17; etc.). DN I 79, 6-22, is the basis of the discussion at Vism 343-344, §§ 1-7. For Skt. parallels, see SaṅghBh 2.248, 1-12; Pañca 84, 9-16; DaśBh Kondō ed. 57, 7-9; etc.

288 See ŚrBh Sh 416, 2-4. Cf. also ŚrBh Sh 421, 18ff.

289 Once again, we have a direct reference to and partial quotation from a canonical formula, this time the texteme describing the divine eye. Let us first see the Pali stock-phrase. It starts with: *So dibbena cakkhunā visuddhena atikkanta-mānusakena satte passati cavamāne upapajjamāne, hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage sate pajānāti*

(DN I 82, 26-29). 'By means of the pure divine eye, surpassing the human [one], he sees sentient beings passing away [and] being [re-]born, he fully knows sentient beings, [whether] mean [or] lofty, pleasant [or] unpleasant, happy [or] unhappy, [each being] born [lit., reaching a state] according to [their] acts'. (A similar idea is hinted at by *kuśalākuśalakarma-kriyādibhedena* in our ŚrBh passage). The ascetic sees then how those having committed wrong bodily, verbal, and mental deeds are reborn in a bad form of existence and those with a good karma and correct views (*sammādiṭṭhikā*) 'after the destruction of the body after [their] death are born in a good destination, a heavenly world' (*kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapannā*) (DN I 37-39). This last part is actually cited in our ŚrBh passage. The only difference is that in Pali we find no equivalent for 'amongst deities'. The latter appears, however, in the Sanskrit parallel: *kāyasya bhedāt sugatau svargaloke deveṣūpapadyante* (SaṅghBh 2.250, 16). The beginning of the citation, 'by means of the divine pure eye', is also found in both Pali (see above) and Skt. (*divyena cakṣuṣā viśuddhena*; SaṅghBh 2.250, 5-6).

For the canonical formula in Pali sources, see DN I 82, 22-83, 34 (in its most developed form); MN I 35, 18-36; 496, 1-17; SN II 213, 33-214, 18; AN I 256, 8-24; etc. Vism discusses and glosses upon the canonical formula at pp. 357-368, §§ 72-129. For Skt. parallels, see SaṅghBh 2.250, 3-19; Pañca 87, 3-88, 6; DaśBh Kondō ed. 58, 11-59, 5; etc.

[290] Skt. *kleśakṛtarūpavikārasaṁjñā* 'ideation of the specific changes in physical appearance determined by defilements'. *Vikāra* and *vikṛti* (used below in *rūpavikṛti*) mean 'alteration, transformation, modification', etc. The sense of the term here seems to be that of a 'change' in the physical appearance of a person in accordance with the type of defilement dominant in him or her. Let us also note that one of the senses of *vikāra* is 'contortion of the face, grimace' (see MW, s.v.).

[291] Skt. *paridāha* 'ardent desire'. The word can also be rendered as 'feverish longing' or 'fever' in a purely pathological sense (see BHSD, s.v.). *Paridāha* does not appear to be a standard Abhidharmic category, at least, not in the doctrinal system expounded in the AKBh. Actually, passage 3.28.2.1.2.4. of the ŚrBh (see above) lists *pradāśa* 'stubborn adherence [to one's views]' after *mrakṣa* in a similar enumeration of defilements. It is not excluded that *paridāha* here is a scribal error or later editorial change of *pradāśa*, but the former is not out of place here. Actually, *paridāha* appears in other Buddhist sources, too, sometimes occurring in similar lists of defilements. Pali *pariḷāha* or 'fever' is frequently employed in a figurative sense of 'feverish passion' and in collocation with *kāma* or other 'burning' defilements (e.g. MN I 101, 30; SN II 143, 28; 151, 19: *kāmapariḷāho*; 151, 25: *vyāpādapariḷāho*; 151, 30-31: *vihiṁsāpariḷāho*; AN I 68, 5; 137, 18-19; etc.).

The word *paridāha* occurs in Sanskrit sources with apparently the same meaning. I could not find a scholastic definition of the term, but its often being enumerated together with defilements leaves no doubt that it was considered one of them. At LalVis 42, 21-22, we find it alongside *rāga, dveśa, moha, īrṣya, mātsarya, māna, mrakṣa,* and *mada*. See also LalVis 206, 3, *kāmeṣu paridāha* 'burning longing for sensual pleasures', in a passage containing several parallel expressions: *kāmeṣu nandiḥ, kāmeṣu rāgaḥ*, [...]. DaśBh Kondō ed. 39, 14-15, includes it in the following list: *krodhopanāhakhilamalavyāpādaparidāhasaṁdhukṣitapratighātyāni* (*var. lec.*: °*ādyāni*) (my underlining). At ŚikSam 109, 26-27, in a quotation from the *Ugradattaparipṛcchā*, the term *paridāha* appears with *rāga, dveśa, moha, mana, mada, mrakṣa, lobha, īrṣya,* and *mātsarya* as one of the mental states which the bodhisattva must fear and abandon.

It can easily be seen that these enumerations partly overlap with our ŚrBh passage. Such a textual tradition may have determined the ŚrBh authors to deliberately include *paridāha* here in spite of the similar enumeration at 3.28.2.1.2.4. which has *pradāśa*. It is unclear to me, however, whether this is a change motivated by doctrinal reasons (I cannot see any impelling ones

requiring it!) or is just a pure stylistic preference.

[292] Ch. contains extra items in its list of defilements (see note 332 to Ch. ed.). Furthermore, it is not clear whether Ch. 惱 renders *pradāśa* or *paridāha* (see note 331 to Ch. ed.).

With the exception of *paridāha* (see preceding note), all the other defilements enumerated in Skt. also appear in passage 3.28.2.1.2.4. above. For their meanings and doctrinal background, see respective notes to the Engl. tr. of the passage.

[293] Skt. *sagadgadasvaratā*. The word *gadgada* usually means 'stammering, stuttering', but Monier-Williams also records the sense of 'indistinct or convulsive utterance (as sobbing, etc.)' (MW, s.v.), which I think is more relevant for our passage. A person dominated by hatred is more likely to be depicted as having wrathful 'convulsive utterances' than as 'stuttering' (though admittedly wrathful 'convulsive utterances' may sound or culminate in hysteric 'stuttering' or 'indistinctness' of sounds).

[294] A detailed description of the persons 'whose [habitual] behaviour [is governed/dominated by] passion' (*rāgacarita*), 'whose [habitual] behaviour [is governed/dominated by] hatred' (*dveṣacarita*), and 'whose [habitual] behaviour [is governed/dominated by] bewilderment' (*mohacarita*) is found at the beginning of Yogasthāna II (ŚrBh-Gr (13) 106-112, in Chapter 3.5. (see my Synoptic Presentation above), which contains the classification of persons (*pudgala*) into 28 types.)

[295] Skt. *vitarkitaṁ vicāritaṁ mano manasā*. In the Pali canonical formula, the parallel sentence runs as follow: *so parasattānaṁ parapuggalaṁ cetasā ceto paricca pajānāti* (DN I 80, 22-24). This corresponds to Skt.: *sa parasattvānāṁ parapudgalānāṁ vitarkitaṁ vicāritaṁ mano manasā yathābhūtaṁ prajānāti* (SaṅghBh 2. 248, 18-20) (for other sources, see note 296 below). In Skt. sources, as in our ŚrBh passage, we see *cetasā ceto paricca* replaced by *mano manasā* and *vitarkitaṁ vicāritaṁ* added to the sentence. In Pali, the latter is not only absent in this sentence but also lacks in the enumeration of the various mental frameworks known by the yogi. This list starts in Pali sources with *sarāgaṁ vā cittaṁ* and ends with *avimuttaṁ vā cittaṁ* (e.g. DN I 79, 35-80, 14) while in Sanskrit texts, it begins with *sarāgaṁ cittaṁ* and finishes with *<su>vimuktaṁ vā cittaṁ* (e.g. SaṅghBh 2. 248, 20-26). *Vitarkitaṁ vicāritaṁ* appear to be construed here as action nouns which clarify the content of *manas* (grammatically, they are appositions to the latter). Rendered more freely, *vitarkitaṁ vicāritaṁ mano* [..] *prajānāti* is: '[the ascetic] fully knows the mind [of the sentient beings], [i.e.,] their thinking, be it coarse or subtle'.

[296] The canonical description of the knowledge of the ways of thought of other sentient beings is found at DN I 79, 26-81, 8 (in its most developed form); MN I 34, 24-35, 4; 495, 4-22; SN II 213, 1-15; AN I 255, 18-29; etc. Vism discusses the canonical formula at pp. 344-345, §§ 8-12. For Skt. parallels, see SaṅghBh 2.248, 16-249, 2; Pañca 85, 1-14; DaśBh Kondō ed. 57, 9-58, 1; etc.

In our ŚrBh passage, we see three characteristics in the treatment of this supernatural faculty. (1) Like with other *abhijñās*, its obtainment is based on a particular type of ideation. (2) The mental states described in the stock-phrase are modified to accommodate the personality taxonomy peculiar to the ŚrBh and brought in line with the much more precise Abhidharmic typology of defilements. (3) In the canonical description of the supernatural faculty, the knowledge of other people's minds is a psychological process (albeit a supernormal one), but in our ŚrBh passage, the yogi starts from observation of the physiognomy and only later achieves actual penetration into the thoughts of other beings. It must, however, be added that such a development is not confined to the ŚrBh alone. Though implying a different procedure, the idea of beginning with the observation of a material phenomenon is also met with in the Vism (344-345, §§ 9-10). Here the meditator who has already obtained the divine eye makes use of

this supernatural faculty and looks at the colour of blood (*lohitassa vaṇṇaṁ*) in another being's heart (*hadaya°*). He thus comes to understand that a mental state of satisfaction (*somanassacittaṁ*) is accompanied by red (*ratta*) blood, dissatisfaction by dark or black (*kāḷa*) blood, etc. When his practice has gained firmness (*thāmagate*), the meditator does not need to look at the blood colour and can penetrate directly the minds of other beings. Non-dependance on material signs also allows him to know the minds of the beings in the immaterial (*ārūpa*) spheres of existence.

297 For a presentation and discussion of these sets of spiritual exercises in canonical and Abhidharmic sources, see Lamotte tr. 1944-1980, vol. 3, pp. 1281-1290 as well as their treatment in the PPUpad, ibid., pp. 1291-1307. See also AKBh 456, 8-458, 9.

298 This refers to SamBh pp. 136-140, which discusses all these sets of meditative exercises.

299 To-ryun comments upon this as follows: 變是通體，化是通果，亦名神通。勝解通者：遠作近解，屈伸臂項（*var. lec.* 頃）至色究竟，及想地爲水等，名爲勝解。(T42.475b14-16). '**Transformation** is the essence of [this] faculty, **creation** is the fruit of [this] faculty, [which] is also called **miraculous power** [lit, divine penetrating faculty]. **The faculty of conviction**: [the ascetic] "becomes convinced that what is remote is near" [and thus becomes convinced that by] bending and stretching his arm [or] neck, [he can] reach the Summit of the Material Realm (i.e., *Akaniṣṭha*), and formulates the ideation that "earth is water", etc.—[this faculty] is called conviction'. To-ryun's citations seem to be based on the passage 3.28.5.2.6.1. above.

For a detailed treatment of *pāriṇāmikī ṛddhiḥ* and *nairamāṇikī ṛddhiḥ*, see BoBh Wogihara ed. 58, 19ff. (Dutt ed. 40, 16ff.).

300 Skt. *tadyathā* seems to be used here in a rather irregular way. Usually, the word clarifies the immediately preceding lexical element or brings illustrations to it, but here neither sense seems to fit in this context. The words following *tadyathā* appear to be listed as further accomplishments obtained through the cultivation of the *vimokṣābhibhvāyatanakṛtsnāyatana-saṁjñā*. Tib. contains the equivalent of *tadyathā* = *'di lta ste* but continues juxtaposing (with *dang*) the rest of the nouns in a sequence similar to the former part of the sentence. Ch. clearly construes the lexical elements after *tadyathā* as an addition to the preceding terms: 及能引 'and [he] can [also] generate [...]'.

The nouns following *tadyathā* also seem to show a grammatical irregularity. Unlike the preceding nouns which are in accusative, *araṇā, praṇidhijñānam, catasraḥ pratisaṁvidaḥ tadyathā dharmapratisaṁvit, arthapratisaṁvit, niruktipratisaṁvit, pratibhānapratisaṁvit* are in nominative. I think that all nouns in accusative would sound (at least, stylistically) better, but I must confess that I have not checked all usages of *tadyathā* in the ŚrBh and related texts. This change of case may have been an admissible change. If this was not, emendation becomes necessary. The irreguliarity could then be explained as a corrupt transmission or a less careful (oral?) style. Or it may reflect a later accretion which was included in the text without carefully linking it to the rest of the sentence, i.e., without making the grammatical case uniform.

301 Skt. *araṇā* 'freedom from impurity'. In Pali, *a-raṇa* means 'free from passion (beyond strife)' (CPD, s.v.) and is often contrasted to *sa-raṇa* (see MN III 235, 17-237, 17; Dhs 7, 3; Vibh 19, 9; etc.) (cf. also the compounds *araṇavihāra* and *araṇavihārin*). The semantic duality of *raṇa*, which means both 'fight, battle' and 'intoxication, desire, sin, fault' (PED, s.v.; cf. also CPD, s.v., which explains that *raṇa* is identified in the Pali tradition with *kilesa*), seems to survived in later usages and definitions of *araṇā* in Buddhist literature. The word is translated by Edgerton (BHSD, s.v.) as 'free(dom) from depravity, passion; impurity' (BHSD, s.v.). I render the word here as 'freedom from impurity', but I think that the nuance of 'beyond strife' may have also remained in the word as a (latent?) connotation.

I shall discuss here two occurrences. The first one comes from Subhūti's story in the Avad

(231-233). Before becoming an Arhat, Subhūti had a very irascible character and this was related to his previous 500 rebirths as a serpent (*nāga*). Having realised this, Subhūti feels pity not only for himself but also for all sentient beings harbouring hatred against others. During his alms-round, he thus starts to inspect the ground in order not to harm living beings and formulates the wish that no one, not even an ant (*pipīlaka*), should have reasons to bear grudge against him (232, 14-16). In the end, he is declared by the Exalted One to be 'the foremost amongst the dwellers in passionlessness/peace (*araṇāvihāriṇām agraḥ*, p. 233, l. 11). The story ends with an explanation of the ultimate cause of Subhūti's 500 births amongst serpents: this is his 'not having abandonned the defilements' (*aprahīṇātvāt kleśānām*, 233, 13), which would appear to underlie the basic sense of the word *a-raṇā*. But even with this specification, the nuance of 'conflict' is present since among the details concerning the nature of these defilements, an important one is Subhūti's former attitude of hatred towards mendicants and his scolding them 'with words [harsh as] a venomous serpent' (*āśīviṣavādena*, 233, 14).

The definition in the AKBh (417, 2-5) also witnesses the semantic complexity of the term: *tatrāraṇā nāma kaścid evārhan kleśaprabhavaṁ sattvānāṁ duḥkhaṁ viditvātmānaṁ ca dakṣiṇīyaviśeṣaṁ pareṣāṁ tadālambanaṁ kleśotpādaṁ parihartukāmas tād dṛśaṁ jñānam utpādayati yena pareṣāṁ sarvathāpi raṇaṁ notpādayati | na kasyacit tadālambano rāga upadyate dveṣo māno vā | naiṣā pratipat kiṁcid eva raṇayatīty araṇā |*. 'Herein [i.e. in the compound occurring in the preceding senetence], the so-called *araṇā* is [as follows]: indeed, some Arhat, realising that the suffering of the living beings has its source in defilements and that he himself is especially worthy of reveration for others, wishing to avoid that a defilement having him as its support may arise in others, produces such a knoweldge [that] by its means he does not arouse others' passion [/conflict] (*raṇa*) at all [in such a way that] no passion, hatred, or arrogance having him as its support arises in anyone. Because this practice does not become the cause of anybody's becoming contaminated (*raṇayati*), [it is called] *araṇā*' (*raṇayati* is equated with *kleśa* by Yaśomitra—***raṇayatīti*** *kleśayatīty arthaḥ* (AKVy 651, 21); cf. also BHSD, s.v. *raṇati*). (AKBh 417, 5-16, continues with the discussion of various doctrinal facets of the concept.) It is true that one of the defilements the Arhat may produce in others is 'passion' (*rāga*), but another is 'hatred' (*dveṣa*), which implies a nuance of conflict. Furthermore, according to Sthiramati's explanation in the *Abhidharmakośabhāṣyaṭīkā* (P Tho 495a8), the most obvious defilement which might be generated by the sight of a Worthy One is envy (cf. also AKBh 128, 3).

302 Skt. *praṇidhijñāna* 'cognition [arising from] the wish [to know an object as it is in reality]'. After discussing several theoretical aspects of the concept (most of which are similar with *araṇā*), the AKBh (418, 5-6) describes how *praṇidhijñāna* is attained: *praṇidhipūrvakaṁ jñānaṁ praṇidhijñānaṁ | yad dhi praṇidhāya prāntakoṭikaṁ caturthaṁ dhyānaṁ samapadyate "idaṁ jānīyām" iti, tad yathābhūtaṁ jānāti, yāvāṁs* [MS, Pradhan read: *sarvas*; I follow AKVy 652, 11] *tatsamādhiviṣayaḥ |* (my punctuation). '*Praṇidhijñāna* is a [form of] knowledge preceded by a wish. For having resolved upon what [is to be be known], [the meditator] enters into the fourth absorption [which represents] the culmination [of the *dhyāna* levels] [or: into the highest [form] of the fourth absorption], [thinking] "I'd like to know this", [and] that he [comes to] know in conformity with reality as much as the domain of his meditation [extends].' According to the AKVy 652, 11-13, the last part of the sentence appears to refer to the fact if the meditator is a disciple (*śrāvaka*), he can know only as much as the domain of knowledge of his *śrāvaka* level allows, which is different from that of *pratyekabuddha*, etc.

For the definition *araṇā* and *praṇidhijñāna*, see also AbhSamBh 127, 26ff. (§§ 156-157).

303 For a discussion of the set of the four kinds of thorough knowledge and its first two members, see note 257 above. Here, I shall briefly present the last two members. According to the AKBh 418, 13, *nirukti* is the thorough knowledge concerning speech. Edgerton (BHSD, s.v.)

is, I think, correct in remarking that *nirukti* is 'explanation, not necessarily etymological, of the meaning of a word or text'. See also AbhSamBh 128, 8ff.

The last of these knowledges is defined by the the *Kośa* as follows: *yuktamuktābhilāpitāyāṁ samādhivaśisaṁprakhyāne cāvivartyaṁ jñānaṁ pratibhānapratisaṁvit* (AKBh Śāstrī ed. 1103, 1-2 = Pradhan ed. 418, 15-16) [I follow Śāstrī; Pradhan reads the last word as: *pratibhānasavit*; cf., however, Tib. P Ngu 68b1: *spobs pa so so yang dag par rig pa* and AKVy 652, 26: *pratibhānapratisaṁvit*; see also AKBh Index (vol. 1, p. 436), Corrigenda, which emends to: *pratibhānasaṁvit*]. '*Pratibhānapratisaṁvid* is the unobstracted knowledge concerning the clarity [obtained] by one who has mastered meditation, [clarity] which is expressed appropriately [and] unimpededly'. (My rendering relies on Yaśomitra's understanding; see AKVy 652, 22-26). For a discussion of the *niruktipratisaṁvid* and *pratibhānapratisaṁvid*, see also Dayal [1932] 1978, 265-267.

304 The passage bears the mark of an editorial adjustment and probably represents a later addition. The explicit reference to the SamBh shows that it must have assumed its present form after the latter Book had been compiled. We cannot be certain whether the *ur-Śrāvakabhūmi* gave full information concerning the practices listed in this passage or even whether it contained this passage at all. I think that the hypothesis of its complete absence cannot be ruled out. The so-called 'ideation of the [eight] liberations, [eight] bases of mastery [and] [ten] totalities' does not seem to be a form of cultivation in its own, and the passage as such does not offer any clue on how it or the meditative techniques it is supposed to trigger should be practised. This contrasts with the other ideations which describe or present concrete forms of praxis. Besides, all the other ideations are related to the obtainment of supernatural faculties. This last passage, on the other hand, first anounces three names of ideations about which no details are given and which have no direct relevance to the *abhijñā*s. It then continues with the enumeration of other unrelated forms of spiritual cultivation and knowledge derived from it.

The passage, especially the cognitions appearing it its last part, reminds of the AKBh fragment which starts with *kārikā* VII.35 (AKBh 416, 17ff.). Vasubandhu states that the Buddha shares some qualities (*guṇa*) with the disciples (*śrāvaka*) and some *guṇa*s even with the ordinary people (*pṛthagjana*) (presumably referring here to 'ordinary people' engaged in spiritual cultivation). The qualities listed by Vasubandhu include: *araṇāpraṇiddhijñānapratisaṁvid-abhijñādhyānārūpyāpramāṇavimokṣābhibhvāyatanakṛtsnāyatanādayaḥ* (AKBh 417, 1) (AKVy 651, 12-14, explains that the qualities shared with the disciples are *araṇā, praṇiddhijñāna*, and so on, and those common with ordinary people are *abhijñā, dhyāna, ārūpyā*, etc.). Vasubandhu first treats the first three categories in detail and then deals with the six *abhijñā*s (AKBh 421, 5ff.). Though not expounded in detail, we also see a similar list of spiritual practices and cognitions in the BoBh, which this time are presented as being shared by bodhisattvas with the Śrāvakayānikas: *bodhisattvavimokṣābhibhvāyatanakṛtsnāyatanānāṁ pratisaṁvidaraṇā-praṇidhijñānādīnāṁ guṇānāṁ śrāvakasādhāraṇānām* (Wogihara ed. 207, 21-23). It thus appears that these practices and cognitions, which are anyway ancillary or optional in the great edifice of the spiritual path (at least, in Abhidharma literature), were perceived as forming a sort of a common set or section in the overall treatment of meditation and ensuing cognitions.

I surmise that the editors of a late or final version of the ŚrBh looked for a place to fit in this appendix, and due to an Abhidharmic tradition which discusses it in the vicinity of the *abhijñā*s (as, for instance, the AKBh does), the subchapter on the ideations linked to the supernatural faculties appeared as appropriate. This must have been felt quite suitable also because they occur in the *Laukikamārga* Chapter, and some of these techniques were considered as attainable even by ordinary people and non-Buddhists (see the AKBh and AKVy above). Such a conjecture would also mean that the ideations must have originally been nine, not twelve. As for the reference to the SamBh, I think that it could be even later (see Subsection 2, Section II,

Chapter Five, Part One above). See also note 261 above.

305 Like other Buddhist texts (see AK VII.35: ***śiṣyasādhāraṇā anye dharmāḥ kecit pṛthagjanaiḥ | araṇāpraṇiddhijñānapratisaṁvidguṇādayaḥ*** | | and AKBh 417, 1 (quoted with AKVy explanation in previous note above); cf. also AKBh 421, 9-10, about the first five supernatural faculties: *āsāṁ pañca pṛthagjanaiḥ sādhāraṇāḥ*), our text admits of the possibility that the ordinary people can attain miraculous powers, but the quality of the latter is decidedly poor, apparently not surpassing the level of magic. It is, however, important to note that though expounding the mundane path, to which even non-Buddhists have access (see passage 3.28.1.1. above), the authors of the ŚrBh are very keen to stress the 'noble supernatural faculties' (or: 'supernatural faculites [cultivated] by the Noble Ones') (see also *āryāṇāṁ* [...] *guṇānām* in the paragraph below and *āryām ṛddhim abhinirharati* in passage 3.28.5.2.11. above).

Ji does not say anything about this in his Commentary on the YoBh (see T43.122c), but the whole of this ŚrBh passage is cited in another major work of his, the *Dacheng fa yuan yi lin zhang* 大乘法苑義林章 (T45.336c3-7). The citation appears in a section dealing with differences in meditative attainment and derived faculties between the Noble Ones and ordinary people.

306 Tb. *'phags pa rnams kyi yon tan* suggests: 'qualities of the Noble Ones'. Ch. 諸聖功德 is not clear: 諸 could refer to 聖 'the Noble Ones' or to 功德 'qualities'.

307 My rendering above is a compromise between the attempt, on one hand, to keep as close to the original as possible and, on the other, to make the sentence sound reasonably natural and clear in English. The Skt. original does not contain any active verb, and a more literal rendering would be: 'the generation of [...] should be known'. The number of lexical elements modifying *abhinirhāra* has, however, made me desist from any attempt to stay close to the original. Though I do not deny that a more experienced translator could find a better solution, it must be noted that the Skt. sentence itself is rather clumsily constructed. Actually, both Tib. and Ch. appear to have experienced similar difficulties and probably tried to bring more clarity by splitting the sentence into two phrases (see Tib. ed. and Ch. ed. as well as respective notes). The place of the two adverbs *yathāyogaṁ* seems particularly problematic. It is not excluded that the original sentence contained just the *yathāyogaṁ* before *pañcānām abhijñānām*, but this may have been felt as being limited to the supernatural faculties only. Probably later in the editorial process, a second *yathāyogaṁ* was added after the phrase *āryāṇāṁ ca guṇānām apṛthagjana-sādhāraṇānāṁ* in order to stress that these qualities, too, are generated 'in accordance with what is suitable in each case'. It goes without saying that this is a merely conjectural scenario, and other alternatives (from a rather careless style to a corrupt transmission) are also conceivable.

308 With the exception of the Heavenly Worlds corresponding to the attainment of non-ideation, all these cosmic planes, similarly structured, are also listed and discussed at AKBh 111, 16-114, 4. See also YoBh 75, 14-76, 9; MVyut # 3084 - # 3113; etc. (for other sources, see note 242 above).

309 Skt. *yathāyogaṁ* 'in due order', indicating here that the lowest Heavenly World on the respective cosmic plane is obtained if the ascetic has a low level of meditative proficiency, the second one if his proficiency is intermediate, and the third one if his practise has been intense and fully mastered the respective *dhyāna*.

310 Skt. *upasaṁpadyate*. Usually, the verb means 'to come to, to reach, to arrive; to obtain' and is often used in the context of spiritual cultivation. In its absolutive form, Skt. *upasaṁpadya* (Pali, *upasampajja*) (preceding *viharati*) appears in all canonical formulae describing the eight meditative attainments (see above, especially passage 3.28.3.1.7. which glosses it). We also find it employed in the description of other meditative states. E.g., AKBh 197, 24: *samādhiṁ kāyena sākṣātkṛtvopasaṁpadya* (scriptural citation); AKBh 439, 9: *prītiṁ kāyena sākṣātkṛtvopasaṁpadya* (scriptural citation); AKBh 455, 2: *śubhaṁ vimokṣaṁ kāyena*

sākṣātkṛtvopasaṁpadya viharītīti tṛtīthaḥ [i.e. the third of the eight liberations]; etc. In the present context of the ŚrBh, which presupposes being '[re-]born' in Heavenly Worlds, one would expect *upapadyate*. A corrupt transmission cannot be ruled out, but our text is consistent all throughout this passage. Tib. and Ch. simply read 'is born' in all occurrences. If *upasaṁpadyate* was indeed the original word employed by the ŚrBh authors and was intended to be more than just a quasi-synonym of *upapadyate* (though, admittedly, the two words are not usually construed in a relation of synonymity), it must have been meant to stress that one attains a meditative level and as its result is reborn in the cosmic plane corresponding to it. Unfortunately, there is no English (and, as a matter of fact, no Tibetan or Chinese) word able to convey both nuances, and 'is [re-]born' appears to be the best solution.

311 More precisely, Skt. *sabhāgatā* means 'likeness, community'. Cf. also Tib. *skal ba [/pa] mnyam pa* (see note 870 to Tib. ed.). BHSD, s.v., also gives the sense of 'being one of a category or group'. AK II.42a defines it as 'similarity [shared by] living beings' (*sattva-sāmyam*) (AKBh 67, 12; see also AKBh 67, 13: *sabhāgatā nāma dravyam | sattvānāṁ sādṛśyaṁ* [...]'). AKVy 157, 4-5 glosses upon this as: *samāno bhāgo bhajanam eṣām iti sa-bhāgāḥ. tad-bhāvaḥ* ***sabhāgatā***. '[They are called] "with [the same] share [/lot]" because they have the same share [or] possession. This state is ***sabhāgatā***'. The term also refers to the 'similarity' in general physical appearance of the beings sharing the same cosmic sphere.

312 My renderings of the Heaven names in this sub-chapter cannot convey their entire semantic wealth. A detailed description of their meanings and traditional interpretations represents a very complex issue which cannot be tackled here. In what follows, I shall limit myself to those Heavens which are terminologically more problematic.

313 The exact sense of the word *avṛha* or *abṛha* (see also note 473 to Skt. crit. ed.), which serves as the name of this Heaven, is not clear (cf. also PED, s.v. *Aviha* 'of uncertain origin'; CPD, s.v., PD, s.v., and SWFT, s.v., do not mention anything concerning its etymology). I think that Edgerton is probably right in suggesting that 'as the lowest of the five Śu. [i.e. Śuddhāvāsa] classes these gods may have been called [relatively] *not great*' (BHSD, s.v.). This is what Tib. *Mi-che-ba* clearly suggests (cf. also MVyut # 3102). At least one of Yaśomitra's scholastic etymologies points in the same direction: *Śuddhāvāsāntarebhyo 'nutkṛṣṭatvād abṛṁhitā ity Abṛhāḥ.* (AKVy 255, 22). '[These deities are called] **Abṛha** because [they] are not [fully] developed [/prosperous] on account of lack of excellence [when compared] to the other Pure-Abode[-Gods].' The other, more fanciful, etymology would suggest a translation as 'Heaven which is not [easily] thrown away'. Yaśomitra's gloss runs as follows: *nālpena vā kālen' ātmanaḥ sthānaṁ bṛhanti* [both Wogihara and Śāstrī read: *bṛṁhanti*, but this is to be emended; see below] *jahatīty Abṛhāḥ* (AKVy Wogihara ed. 255, 22-23; Śāstrī ed. 382, 23). 'Or [they are called] **Abṛha** because they do not throw away [lit., root up], abandon their own place in a short while.' I think the sentence makes sense only with the emendation suggested above. There are actually two verbs with the same root √*bṛh*: one (spelled √*bṛh* or √*vṛh*) means 'to tear, pluck, root up'; the other (spelled √*bṛh* or √*bṛṁh*) has the sense of 'to grow great or strong' (MW, s.vv., p. 735). It is very likely that the name of the Heaven discussed here is etymologically linked with the latter verb, which is actually Yaśomitra's first line of interpretation. The second etymology, however, seems to exploit the other root. The sentence would actually make little sense if we read it as '[...] they do not prosper [and] abandon [...] in a short while'. The present form of the first root is *bṛhati*, while the latter √*bṛ(ṁ)h* has both *bṛhati* and *bṛṁhati* (see MW s.v.). Actually, this similarity can also explain the scribal mistake which must be at the basis of both modern editions cited above. The gloss links *v/bṛha* with the verbal root √*bṛh* which is semantically similar to √*hā* 'to abandon'. The same etymology is also seen in the Abhidh-s Ṭīkā (126, 17-18): *imesu pana paṭhamatalavāsino appakena kālena*

attano ṭhānaṁ na vijahantī ti Avihā. (This seems to be a a hermeneutical or *nirukta* etymology; the term 'hermeneutical or *nirukta* etymology' was proposed by Seyfort Ruegg in his excellent contribution published in 1998, pp. 118-119, especially note 9. One could also define this type of exegesis as 'scholastic etymology' since such semantical exercises were done by scholars trying to find the 'original' meaning of words which, more often than not, were (made to be) in conformity with their own philosophical paradigms.) The modern translators of the Abhidh-s also seem to reflect this understanding in their renderings of the Heaven's name: 'immobile gods' (Aung and Mrs Rhys Davids, *Compendium of Philosophy*, p. 142) or 'the Enduring' (Wijeratne and Gethin, *Exposition of the Topics of Abhidhamma*, p. 165).

The Chinese translation of the ŚrBh, on the other hand, renders the name of the Heaven or of its celestial denizens as 無煩 'Without-Affliction'. This is probably based on a different (folk or hermeneutical) etymology which must have linked *bṛha* with √*barh/varh*, a verb meaning, among others, *ein Leid zufügen* (PW, s.v.) or 'to hurt' (MW, s.v.). Xuanzang employs this rendering here and in other translations as well (e.g., AKBh T29.41a20-21 = Skt. p. 111, l. 24). The term was not, however, devised by him. We already see it in several earlier Chinese translations. E.g., the Chinese version of the **Madhyamāgama* 中阿含經 (see T1.478b1) rendered by Saṅghadeva between 397-398; the so-called *Different Translation of the *Saṁyuktāgama* 別譯雜阿含經 (see T2.442b29 and c14), whose translator's name is lost but whose date can be placed between 350-431 (see Akanuma Chizen, in Ono Genmyō ed. 1968, vol. 7, p. 62, s.v. 雜阿含經); the **Saṁyuktāgama* 雜阿含經 (see T2.159b8 and b22) translated by Guṇabhadra sometime between 435-443; etc.

314 The AKBh (362, 9 - 366, 5) gives ample details about this meditative practice. Some Arhats and Non-Returners (*anāgāmin*) mix moments (*kṣaṇa*) of non-contaminated (*anāsrava*) and contaminated (*āsrva*) fourth absorptions. The culmination of the exercise is fusing the non-contaminated and the contaminated *dhyāna* in the same moment. This is actually a Sautrāntika view which is supported by Vasubandhu. The Kashmiri Vaibhāṣikas, on the other hand, did not agree with this and held that only the Buddhas can mingle the two in the same moment. Vasubandhu tells us that there are three reasons for undertaking such a practice: (1) Non-Returners with keen faculties (*tīkṣṇendriya*) may cultivate it in order to be re-born in the Pure Abodes (AKBh 363, 2) (this is also the category hinted at in our ŚrBh passage); (2) the same class of persons may cultivate it in order to dwell in a comfortable state (*sukhavihāra*°) in this very life (*dṛṣṭadharma*°) (AKBh 363, 2-3); and (3) Non-Returners with weak faculties (*mṛdvendriya*) may practise it 'by excluding the meditation associated with delectation because they are afraid of [the re-activation of] the defilements, [or to be more precise] in order to avoid falling back [to a lower level]' (*kleśabhīrūtayā cāsvādanāsaṁprayuktasamādhidūrīkaraṇāḍ aparihāṇyartham*, AKBh 363, 3-4; Pradhan reads: [...] *aparihīṇārtham*; I follow the reading of AKVy 566, 3-4). In the case of Arhats, there are two classes who engage in this form of exercise: (1) those with keen faculties practise it in order to dwell in a comfortable state in this very life; and (2) those with weak faculties cultivate it in order to avoid falling back (AKBh 363, 4-5) (see also AKVy 565, 25-566, 4). AKBh 363, 7-11, continues with a brief discussion of the five Pure Abodes.

The AKBh discusses in detail (436, 17-437, 13; 447, 1-15; etc.) the differences between non-contaminated meditative attainments, which are conducive to the abandonment of the defilements, and their counterpart, i.e., contaminated meditation. The latter is further analysed into two aspects: (1) the meditative state itself which being dissociated (albeit temporarily) from the realm of sensual pleasures, is called pure (*śuddha*); and (2) its enjoyment or delectation (*āsvādana*), described as being associated with craving (*satṛṣṇa*), i.e., developing attachment to such blissful (yet, alas, impermanent) states. Of course, the non-contaminated attainments are

never associated with such enjoyment and are practised only with the aim of Liberation.

315 The *Kośa* similarly divides the first three absorptions into three planes each and the fourth *dhyāna* into eight levels: ***dhyānaṁ tribhūmikaṁ tatra caturthaṁ tv aṣṭabhūmikam*** (AK III.2c-d). Yaśomitra makes clear that this division depends on the intensity of the meditative practice. Using expressions similar to our ŚrBh passage, he says the following about the first three absorptions: ***tatra*** *rūpadhātau sarveṣām api dhyānānāṁ mṛdumadhyādhimātrabhedena pratyekaṁ tribhūmikaṁ* (AKVy 254, 34-35). Then, the fourth *dhyāna* is commented upon as: *tasya tv adhimātrasyaivānāsravadhyānavyavakiraṇena mṛdumadhyādhimātrādhimātra-tarādhimātratamabhedabhinnena punaḥ pañca sthānāntarāṇi* (AKVy 255, 3-5).

316 The same idea is expressed at AKBh 112, 1-8. AK III.3a says: ***ārūpyadhātur asthānaḥ*** **'The immaterial realm contains no [physical] place'**. The *Bhāṣya* comments upon this as: *na hy arūpiṇāṁ dharmāṇāṁ sthānam asti* (AKBh, 112, 2) 'because there is no [physical] place [necessary for] the immaterial factors'. The lack of matter obviously accounts for the absence of the different physical landscapes which exist in the Heavens of the material realm (*rūpadhātu*). The only difference in the immaterial spheres becomes the mental state itself (*vihāra*) experienced by the ascetic as long as his karmic 'fuel' lasts.

317 For the attainment of non-ideation, see passage 3.28.4.2. above and note 242 (which deals with the abodes of the beings without ideation).

318 Skt. *na cāsyeryāpatha āśu paryādīyate* 'his posture does not quickly come to an end [or: is not exhausted]'. I am not aware of any other context in Sanskrit or Pali literature in which *paryādīyate/pariyādiyati* is found in collocation with *īryāpatha/iriyāpatha* (see BHSD, s.v.; CPD, s.v.; etc.). The verb means 'masters, overcomes; exhausts' (BHSD, s.v.). In Pali (see PED, s.v. and PTS Concordance, s.v. *pariādāti*) as well as in Buddhist Sanskrit (see BHSD, s.v.), it is frequently employed for (usually bad) mental states and sometimes for physical elements (e.g., *udakaṁ* [...] *sīghaṁ pariyādiyati*, JA V 186, 27-28, 'the water swiftly goes out [/is exhausted]'). Its usage in the ŚrBh passage here is not, however, impossible to understand. It seems to refer to the fact that the person detached from sensual pleasure does not restlessly change his (or her) posture but keeps it for a long time with no agitation. The sight of such a person is, no doubt, bound to impress anyone as a mark of dignified deportment. This characteristic is actually detailed in the next sentence, too.

Tib. *de'i spyod lam myur du mi 'jig pa* faithfully translates the Skt. (see especially *'jig pa* 'to destroy; to be lost, to decay'). Ch., on the other hand, seems to be a rather free rendering which, furthermore, contains an extra phrase. From the viewpoint of the syntactical order, the phrase corresponding to Skt. *na cāsyeryāpatha āśu paryādīyate* should be 威儀進止無有躁擾 'in [his] postures there is no agitation'. 威儀進止 is a four-morpheme compound synonymous with 威儀, the usual Ch. rendering for *īryāpatha*, which is actually employed below in the same sentence. Literally, 威儀進止 means 'postures, advancing, [and] stopping'; the original and 'orthodox' sense of 威儀 is 'dignified [/decorous] demeanour'; in a Buddhist context, the main semantic value is that of 'postures', but the nuance of 'dignified deportment' (which a monk is expected to show at all times) is also present (see DKWJ, s.v.). The compound 威儀進止 is frequently seen in the Chinese Canon: e.g., T22.412c5; 412c7; 412c9; T23.649b10-11; 876c24; 909a18; T24.462a21; 682b2; 806a12; 1018b8 (all the above occurrences are from Vinaya texts); T54.1284c24 (in a passage dealing with morality); etc. (cf. also BCSD , s.v. 威儀進止 = *īryāpatha*; but as usual, BCSD does not indicate its sources). In the YoBh, our passage here is the only place which uses 威儀進止 (incidentally, the compound is not recorded in the YoBh Index.)

As for 躁擾 '(be) agitated, troubled, disturbed, etc.', this is a binome which in the ŚrBh (quite aptly) translates words like: *utplāvitatva* (ŚrBh-Gr (17) 20, 1 = T 30.436c25), *saṁkṣobha*

(ŚrBh Sh ed. 418, 21-22 = T30.461a15), or (apparently both) *druta* and *pluta* (ŚrBh-Gr 132, 2: *drutamānasaḥ, plutamānasaḥ* = T30.409c1: 令意躁擾; alternatively, one may take 躁 as rendering *druta* and 擾 as standing for *pluta*, with both words condensed in the same phrase for the sake of brevity). To return to our ŚrBh passage here, 無有躁擾 can hardly be a translation of *na paryādīyate*. In order to find the Ch. equivalent of the latter, we actually must go two phrases below. Here is how the whole Chinese sentence reads: 威儀進止無有躁擾, 於一威儀能經時久, 不多驚懼, 終不數數易脫威儀 . 'In [his] postures there is no agitation, the time [he] can spend in one posture is long, [he] is not surprised and frightened, [he] does not repeatedly change [and] leave [his] posture [for another] as long as necessary (終不)'. It seems that Ch. 不 [...] 易脫 stands for *na paryādīyate*. But this leaves us with two Ch. phrases (無有躁擾 and 不多驚懼) for the Skt. present participle *aparitasyamānaḥ*. The BHS verb *paritasyati* means 'is wearied, exhausted, troubled, disturbed' (BHSD, s.v.). Semantically, both Ch. phrases are not far from the Sanskrit word, though the latter would seem rather too strong (see also the presence of 多 which has no direct Skt. equivalent). A different reading in Xuanzang's MS is not excluded, but it is also possible that the Chinese master decided that *aparitasyamāna* has two main semantic values, both of which had to be translated. Thus, 無有躁擾 'there is no agitation', i.e., the postures are 'not troubled/disturbed', translated the typical BHS sense of *paritasyati*, which is actually the most appropiate in this context. On the other hand, the verb *paritasyati* is equivalent with *paritrasyati* (see BHSD, s.v.), the latter being based on the root √*tras* 'to tremble, to be afraid'. This sense of the root may have been rendered as 驚懼 (modified by 多 for rhythmic reasons, i.e., four-character phrase, as well as for enhancing the stylistic effect (?)). Actually, we find instances in the YoBh where *(a)paritasanā* is rendered as (無)怯弱 (see Choi 2001, 245 and 344), which semantically is not so far from (不)驚懼.

319 Skt. *bhavati* 'is'. It is difficult to convey all the shades of the Sanskrit verb. Here, it implies that the qualities are not inborn but obtained through practice. One could render as 'he has become' or 'he has acquired' [as a result of spiritual cultivation]. This would, however, disturb the style of the English sentence, and I have, therefore, chosen the less 'dynamic' dimension of the verb rendering it as a simple copula.

320 Skt. *na saṅgaṇikārāmaḥ, na saṁsargārāmaḥ*. Both terms are known from Pali canonical sources. E.g., *saṅgaṇikārāma(tā)* at DN II 78, 11-12; MN III 110, 16-17; etc.; at AN III 293, 11ff.-295, 2, it appears together with *saṁsaggārāma(tā)*) and similarly has the pejorative connotation of associating with the 'madding crowds', which can hamper spiritual cultivation. AN-a III 348, 16-19 (*ad* AN III 293, 11ff.-295, 2) glosses the words as follows: ***saṁgaṇikā ti*** *gaṇasaṁgaṇikā; sā ekassa dutiyo hoti dvinnam pi tatiyo ti ādinā nayena veditabbā.* ***saṁsaggo ti*** *savanadassanasamullāpasambhogakāyasaṁsaggavasena pavatto saṁsaṭṭhabhāvo.* '***Saṁgaṇikā*** means association with a crowd; it should be understood [in the following way:] one [person] has [with him or her] a second [person], the two [persons] have in their turn (*pi*) a third [person with them], and so one similarly [until it makes up a multitude]. ***Saṁsagga*** means the state of living in association [with others] which happens for the sake of hearing, seeing, conversing, eating [/living] together, [and] having bodily contact.' If we are to follow strictly this explanation, it would appear that *saṁganikā* is a gathering of people without any strong bonds, while *saṁsagga* would rather point at a stable human group sharing a common mode of living. It is hard to know whether all Buddhist authors and compilers, including those of our text, shared a similar understanding, but we continue to see the two terms used side by side in Sanskrit Buddhist literature, usually with the same negative nuances. E.g., Laṅk 49, 7-8: *saṁgaṇikāsaṁsargamiddhanivaraṇa°*, which should be abandoned by the bodhisattva who wishes to fully realise (*bodhisattvena* [...] *parijñātukāmena*) the unreal nature of the dichotomy

between the grasped (*grāhya*) and the grasper (*grāhaka*); ŚikSam 111, 24 (as a citation from the *Ratnarāśisūtra*): *saṁsargasaṁgaṇikābhirataiḥ sattvaiḥ* (Bendall reads: °*saṁgaṇikābhir etaiḥ*; emended on the basis of Tib.), i.e., worldly beings who pursue thoughts directed at sensual pleasures (*kāmavitarka*), malice (*vyāpāda*) and thoughts of violence (*vihiṁsāvitarka*)—these being precisely the thoughts which the ascetic in our ŚrBh passage had to eliminate; see note 164 above as well as note 323 below).

It is interesting to note here that both Tib. *bre mo gtam* 'foolish talk' and Ch. 諠雜 'boisterous mixing' seem to construe *saṅgaṇika* as the frivolousness or the noise associated with a crowd rather than as the group itself.

321 Skt. *no tu* seems to be emphatic here. In Vedic Sanskrit, *no* means 'and not', but from Epical Sanskrit onwards, the negative adverb becomes used mostly as a substitute for *na* due to metrical reasons (PW, s.v.). It is possible that *no* might also carry a nuance of emphasis. This, however, is not registered in the main lexicographical sources. The authors of the PW (s.v.) say: *Die lexicographen (AK.3,55,11. H.1539) führen* नो *mit anderen Negationen auf ohne Angabe der Bedeutungsverschiedenheit*. (AK. is an abbreviation for the *Amarakośa*; H. stands for *Hemacandra's Abhidhānacintāmaṇi*.) As far as I could check, later commentators on the *Amarakośa* do not add anything conclusive and only limit themselves to giving examples (see *Amarakośa with Unpublished South Indian Commentaries*, vol. 2, p. 625). On the other hand, the Japanese Indologist Naoshiro Tsuji (1987, 256) holds that *no* is an emphatic form of negation. In Pali, too, *no* appears to be stronger than *na* (PED, s.v.; see also Warder 2001, 400). Whether reflecting a usage in Classical Sanskrit or in BHS, the adverb in our ŚrBh passage, occurring in collocation with the adversative conjunction *tu*, seems to have an emphatic nuance: the ascetic perceives sound, etc., but experiences *absolutely no* passion for it (Let us remember that our yogi has already attained detachment from sensual pleaures and his detachment is, presumambly, complete!).

322 Skt. *upagūḍha* means 'hidden, concealed, covered'. This is faithfully rendered by Tib. *nye bar bskor ba* and Ch. 隱密. See also Pali *upagūḷha* 'embraced', derived from *upaguhāti* 'to embrace, to clasp' (CPD, s.v.). Here, however, the sense of the word appears to be more general: 'containing' or 'possessed of'. Cf. also °*gūḍha* used to depict the Realm of Absolute Reality or Dharma-body (*dharmakāya*) or Tathāgata-embryo (*tathāgatagarbha*) as 'hidden' under the husk of countless or all defilements (RatVibh 40, 17, (*a*)*paryantakleśakośakoṭigūḍhaḥ* and RatVibh 79, 11-12, *sarvakleśakośakoṭigūḍhe* respectively; Takasaki (1966a) in his Correction and Emendation (396-399) reads: *-upagūḍhaḥ* for RatVibh 40, 16-17, *aparyantakleśa-kośakoṭigūḍhaḥ*).

323 Skt. *kāmavitarkādayaḥ* most likely refers to the canonical triad which begins with thoughts directed at [/under the sway of] sensual pleasures (Skt., *kāmavitarka*; Pali, *kāmavitakka*) and continues with thoughts of malice (*vyāpādavitarka; vyāpādavitakka*) and thoughts of violence (*vihiṁsāvitarka; vihiṁsāvitakka*). For sources and a discussion of this sense of *vitarka/vitakka*, see note 164 above.

324 It is difficult to convey all the nuances of Skt. *tāvat*. Its basic sense is that of 'so much, so far, so long', but here *tāvat* also means 'to begin with'. This indicates that the mundane path is the first of the two topics of the Yogasthāna IV. Though not entirely succesful, my rendering tries to capture both shades of meaning.

ADDITIONAL NOTES

① I should like to add a few remarks on the *kiṁpāka* fruit (referred to in note 54 above) as well as on the *tūla*-cotton and the *karpāsa*-cotton (discussed in note 263 above).

Unfortunately, none of the sources on Indian flora which I have consulted (see Dastur 1964; McCann 1966; Randhawa 1974; Santapau and Henry, [1973] 1983; Majupuria 1988; Pandey 1989) registers any of these Sanskrit terms. However, the following botanical information has some relevance to the notes.

According to Pandey (1989, 53-54), the Sanskrit name of *Trichosanthes palmata* (*Cucurbitaceae* family) is *Mahakala*. The name does not correspond to *kiṁpāka*, as identifed by Monier-Williams. Pandey describes *Trichosanthes palmata* as 'a large climber, commonly found in the Himalayas, upto 5,000 feet' (p. 54). Its 'red coloured poisonous fruit' is apparently used by Hindus of Western India for religious purposes as an ear ornament for the idol *Ganapati* (ibid.). Some details fit the features discussed in note 54 above. It is not excluded the tree was known by more than one name, and *kiṁpāka* may have been an alternative appellation. Concerning my remark that it is not likely that the tree was familar to the Tibetans readers, this should be qualified. It appears from Pandey's description that *Trichosanthes palmata* grows up to ca. 1,500 metres. This is certainly lower that the Tibetan plateau (which averages 4,900 metres), but since the tree is 'commonly found in the Himalayas', it may have been known to the Tibetans as well. I still think, nonetheless, that in the light of the canonical intertextuality presented in note 54 above, it is more probable that *shing kim pa ka'i 'bras bu* reflects a reading in the Indian MS used by the Tibetan team.

Concerning the silk-cotton trees, which I have mentioned in relation to the *tūla*-cotton and the *karpāsa*-cotton, it seems that some of the species are used commercially to produce cotton. Thus, the red silk-cotton (*Bombax ceiba*) is used for 'stuffing pillows and mattresses' (Santapau and Henry, [1973] 1983), s.v., p. 24). According to Randhawa (1974, 90), the floss covering the seeds of the yellow silk cotton tree is also used for stuffing mattresses, pillows, and cushions. It would thus appear possible that botanically, *tūla* could have been linked to one or more species of silk-cotton trees. This, however, remains just a hypothesis until firm linguistic evidence is adduced.

For the description of the silk cotton trees, see also McCann 1966, 75, 128, 129, 130. On *Gossypium herbaceum*, see Santapau and Henry, [1973] 1983), s.v., p. 74. On *Gossypium arboreum*, see also Santapau and Henry, [1973] 1983), s.v., p. 74; Majupuria 1988, 251; Pandey 1989, 23.

② The latest instalment of the edition and translation of the *Śrāvakabhūmi* prepared by the Śrāvakabhūmi Study Group of Taishō University has been published:

Shōmon ji Kenkyūkai 声聞地研究会 ed. and tr., 'Bonbun Shōmon ji (21): Daini yugasho (9) wayaku, kamon ' 梵文声聞地（２１）— 第二瑜伽処（９）和訳・科文—, *Taishō daigaku sōgō bukkyō kenkyūjo nenpō* 大正大学総合佛教研究所年報 28 (2006): 1-53.

The article has been issued just as I prepare to send my draft to press, which unfortunately makes it impossible to cite and refer to it in this book. With the publication of this intsalment, the entire Yogasthāna II has been covered. According to the Preface to the article (p. 1), the Group plans to publish the whole edition and translation of this Yogasthāna as a separate volume. No doubt, this will constitute a further major contribution to the understanding and study of the *Śrāvakabhūmi*.

BIBLIOGRAPHY

AND ABBREVIATIONS

References to and citations from Sanskrit and Pali texts indicate, more often than not, the page and line number (separated by comma) of the edition(s) listed below.[1] For example, AKBh 52, 3, refers to Pradhan's edition of the *Abhidharmakośabhāṣya*, page 52, line 3. In case when more editions of the same work have been consulted, the editor's name follows the Sanskrit abbreviation (e.g., AKVy Wogihara ed.; AKVy Śastri ed.). The same convention was adopted for translations, whether traditional or modern (e.g., AKBh Paramārtha's tr.; AKBh Xuanzang's tr.).

'Ver.' stands for 'verse', § for 'section', and # for 'entry number' (the latter chiefly used for the MVyut). Some works are cited or referred to by the chapter or canto number followed by the verse number. These will be indicated under each respective title. The *kārikā* number in the *Abhidharmakośa* (abbreviated as AK) is represented by an Arab number preceded by a Roman numeral, which stands for the chapter number. Thus, AK II.32a-b means the first two quarters of *kārikā* 32 in chapter II of the *Abhidharmakośa*. When quoting and/or translating a *kārikā* immediately followed by its commentary, I write the former in bold type. A word or phrase glossed upon in a traditional commentary or treatise is also written in bold type.

With the exception of the *Visuddhimagga* and the *Abhidhānappadīpikā*, all references to Pali texts are made to the PTS editions. Ocassionally, when a text was not available in PTS edition, I cite or refer to the *Chaṭṭha Saṅgāyana* CD-ROM. The system of Pali abbreviations follows the *Epiglomena to vol. I* of *A Critical Pāli Dictionary* (cf. also von Hinüber 1997, 250-253). An abbreviation of a Pali title followed by 'tr.' and number(s) indicates the page(s) of the respective PTS English translation. In the case of multiple PTS translations or when I refer to a translation issued by other publisher, I give the translator's name as well.

In the case of Tibetan translations and works, I have adopted sigla only for the classical xylographic Tibetan Canons. Traditional historiographical works and catalogues are referred to by short titles (e.g., Bu-ston's *Chos 'byung*). When Tibetan sources other than the ŚrBh are cited or referred at, I write the Canon abbreviation followed by the traditional volume number (given in accordance with the Tibetan alphabet), folio number, and line number. For example, P Shi 318b1 refers to the Peking Canon, volume Shi, folio 318b (= verso of 318), line 1.

Chinese texts other than the *Śrāvakabhūmi* are quoted according to the Taishō

[1] Apart from the heading (title of the text, chapter, etc. written at the top of the page), I have in principle counted all lines of the printed text, whether containing the original or the chapter title, section number, bibliographical data, etc. which some modern editions also include. The only exception is the Taishō Canon for which, in keeping with the Japanese philological practice, I count from the last line (or rather column) of a segment, numbered as 29, and go decreasingly towards its first line. This is usually done because the bigger font-size of the titles as well as some texts beginning after a blank would result in a non-uniform counting compared with other segments. (The running text in the Taishō Canon is uniformly printed in 29 lines per segment).

Canon (T), followed by the volume, page number, segment, and (more often than not) line number. Some texts, frequently mentioned are cited by short titles (e.g., the *Cien zhuan* 慈恩傳). Occasionally, I also note the number (= No.) given by the Taishō editors to the texts (for instance, T No.1580). I usually refer to Chinese translations of Buddhist texts by their Indian title, whether the latter is clearly attested or hypothetically reconstructed. For those texts which were compiled or written in China, I quote the title in *pinyin* transliteration. Of course, there are also instances when I refer to Buddhist texts, Indian, Tibetan, or Chinese, by the English translation of their titles.[2]

Books and articles containing only editions and/or translations are also listed as Primary Sources under the editor's/translator's name. It must be noted, however, that there are quite a few secondary sources containing large portions of edited texts and/or translations (e.g., Wayman 1961). Conversely, many editions/translations include extensive discussions of related topics (like, for instance, Delhey ed. and tr. 2002). If I have referred primarily to the editor's/translator's views expressed in the introductory study, not to the respective edition/translation itself, I have included the publication in the section of Secondary Sources (e.g., Harrison 1992). Though sometimes potentially confusing for the reader, from a bibliographical viewpoint, this reflects faithfully the way in which the publication in question has been used in my book.

References to dictionaries and indexes are made s.v. (*sub verbo*); volume and page number are given only occasionally. I have listed all lexical sources which have helped me in one way or another, though some of them are not cited or directly referred to in my edition, translation, or study.

Some abbreviations of Chinese Canons, which have been used only for the critical editon of the Chapter on the Mundane Path, as well as general abbreviations (such as 'BHS' for Buddhist Hybrid Sanskrit, etc.) are found in Chapter One, Part Two.

All sources (including Sanskrit, Pali and Tibetan texts) are listed according to the Roman alphabet order. Letters with diacritics are treated as their plain counterparts. E.g., 'ŚrBh = *Śrāvakabhūmi*' is listed under 'S'.

I PRIMARY SOURCES (ORIGINAL WORKS AND TRANSLATIONS)

AbhAv: *Abhidharmāvatāraśāstra* = *Ru apidamo lun* 入阿毘達磨論, T No. 1554

Sanskrit fragments edited by:

Matsuda Kazunobu 松田和信, ed. 1996. '*Nyū abidatsuma ron* no Girugitto shahon zanketsu' 『入阿毘達磨論』のギルギット写本残闕. *Bukkyō gakkai kiyō* 仏教学会紀要. 4: 35: 42.

AbhDīp: *Abhidharmadīpa with Vibhāṣāprabhāvṛtti*

Padmanabh S. Jaini, ed. 1977. *Abhidharmadīpa with Vibhāṣāprabhāvṛtti: Critically Edited with Notes and Introduction*. Patna: Kashi Prasad Jayaswal Research Institute.

AbhHṛ: **Abhidharmahṛdaya* (or **Abhidharmasāra*) = *Apitan xin lun* 阿毘曇心論,

[2] For the most frequently quoted works, such as for the AKBh and the YoBh, I also give the titles and Canon text number of the Chinese and Tibetan translations.

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Mochizuki Kaie, 2004, see under *Mahāsūtrasamuccaya*

Mōri Toshihide 毛利俊英, tr. 1985. 'Shōmon ji daisan yugasho wayaku' 声聞地第三瑜伽処和訳. *Ryūkoku daigaku bukkyōgaku kenkyūshitsu nenpō* 龍谷大学佛教学研究室年報 2: 38-32.

MS: manuscript; unless otherwise indicated, it refers to the manuscript of the *Śrāvakabhūmi* (see under ŚrBh).

MVastu: *Mahāvastu*

É. Senart ed. [1882] 1977. *Le Mahâvastu*. 3 vols. Tokyo: Meicho fukyūkai.

MVastu MS: *Mahāvastu* Manuscript

Akira Yuyama. 2001. *The Mahāvastu-Avadāna in Old Palm-leaf and Paper Manuscripts*. 2 vols. Tokyo: The Centre for East Asian Cultural Studies for Unesco, The Toyo Bunko.

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1. Sakaki Ryōsaburō 榊亮三郎. 1916. *Mahāvyuttpati* 翻譯名義大集. Kyoto: Shingon-shū Kyōto Daigaku. (References to the MVyut are usually to the entry, marked as #, and occasionally to section, marked as §.)
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2. Woodblock print of the *sNar Thang bsTan 'Gyur*, recently released in India (n.d.), stored at the International College of Postgraduate Buddhist Studies Library.[7]

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[7] The International College of Postgraduate Buddhist Studies Library started the purchase of the Indian reprint in 2001.

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Takakusu Junjirō 高楠順次郎, chief-editor. 1936-1941. *Nanden daizōkyō* 南傳大藏經. 65 vols. Tokyo: Taishō shinshu daizōkyō kankōkai.
NAS: **Nyāyānusāraśāstra* = *Apidamo xun zheng li lun* 阿毘達磨順正理論, T No. 1562.
P: Peking Canon. Facsimile reproduction:
Suzuki, Daisetz T. ed. 1955—1958. *The Tibetan Tripitaka, Peking Edition, Reprinted under the Supervision of the Otani University, Kyoto*. Tokyo and Kyoto: Tibetan Tripiṭaka Research Institute.
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PaVastu: *Pañcavastuka*
J. Imanishi, ed. and tr. 1969. *Das Pañcavastukam und die Pañcavastukavibhāṣā*. Göttingen: Vandenhoeck & Ruprecht.
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Powers, John, tr. 1995. *Wisdom of Buddha: The Saṁdhinirmocana Sūtra*. Berkeley: Dharma Publishing.
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PrasPad: *Prasannapadā*
Louis de la Vallée Poussin, ed. [1903-1913] 1977. *Mūlamadhyamakakārikās (Mādhyamikasūtras) de Nāgarjuna avec la Prasannapadā Commaintaire de Candrakīrti*. Tokyo: Meicho fukyūkai.
PratBSS: *Pratyutpannabuddhasaṁmukhāvasthitasamādhisūtra*
Tibetan text edited by:
Paul Harrison, ed. 1978. *The Tibetan Text of the Pratyutpanna-Buddha-Saṁmukhāvasthita-Samādhi-Sūtra*. Tokyo: The Reiyukai Library.
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PratVy: *Pratītyasamutpādavyākhyā*

Yoshihito G. Muroji, ed. 1993. *Vasubandhus Interpretation des Pratītyasamutpāda:* Eine kritische Bearbeitung der *Pratītyasamutpādavyākhyā (Saṁskāra- und Vijñānavibhaṅga)*. Stuttgart: Franz Steiner Verlag.

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2. Jagadisvara Pandit Pandeya. 1987. 'Pratyeka-Buddhabhūmi'. In R. R. Mukhopadhya et all., eds. *Philosophical Essays: Professor Anantalal Thakur Felicitation Volume.* Calcutta: Sanskrit Pustak Bhandar.
3. Alex. Wayman. 1997. 'Asaṅga's Three Pratyekabuddha Paths'. In Wayman 1997 (see Secondary Sources below), pp. 191-204.
4. Yoshiyasu Yonezawa. 1998. '*Pratyekabhūmi* Sanskrit Text and Annotated Translation', *Sankō bunka kenkyūjo nenpō* 三康文化研究所年報. 29: 9-25.

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SABh: *Sacittikābhūmi* and *Acittikābhūmi* of the *Yogācārabhūmi*

1. Schmithausen ed. in Schmithausen 1987 (see Secondary Sources below), part I , pp. 220-222 (the edition mainly used).
2. Wayman ed. and tr. in Wayman 1984 (see Secondary Sources below), 327-331.

SadPuṇḍ: *Saddharmapuṇḍarīka*

H. Kern and Nanjio Bunyiu, eds. [1908-1912] 1970. *Saddharmapuṇḍarīka.* Osnabrück: Biblio Verlag.

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SamBh: *Samāhitābhūmi*

Martin Delhey, ed. and tr. 2002. '*Samāhitā Bhūmiḥ*: Das Kapitel über die meditative Versenkung im Grundteil der *Yogācārabhūmi*'. PhD thesis, University of Hamburg.

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É. Lamotte, ed. and tr. 1935. *Saṁdhinirmocanasūtra: L'explication des mystères*. Louvain: Université de Louvain.

(For an English translation from the Tibetan, see Powers, tr. 1995; for a German translation of Chapter VI, see Frauwallner 1969, 284-295; for the English translation of Xuanzang's rendering, see Keenan tr., 2000; for a Sanskrit fragment containing the ten stages in the SaṁNirm as quoted in the *Viniścayasaṁgrahaṇī* as well as its Japanese translation, see Matsuda ed. and tr., 1995.)

SaṅghBh: *Saṅghabhedavastu*.

Raniero Gnoli, ed., with the assistance of T. Venkatachariya. 1977-1978. *The Gilgit Manuscript of the Saṅghabhedavastu: Being the 17th and Last Section of the Vinaya of the Mūlasarvāstivādin*. 2 parts. Roma: Istituto Italiano per Il Medio ed Estremo Oriente.

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Shukusatsuzō: *Shukusatsuzō* 縮刷藏 (= *Dai Nihon kōtei shukkoku daizōkyō*).
Dai Nihon kōtei shukkoku daizōkyō 大日本校訂縮刻大藏經 (1881-1885). 418 fascicles. Tokyo: Kōkyō shoin.

ŚikSam: *Śikṣāsamuccaya*
P.L. Vaidya, ed. (1st edition); Sridhar Tripathi, ed. (2nd ed.) [1960] 1999. *Śikṣāsamuccaya of Śāntideva*. 2nd edition. Darbhanga: The Mithila Institute of Post-graduate Studies and Research in Sanskrit Learning.

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Skilling, Peter, ed. 1994. *Mahāsūtras: Great Discourses of the Buddha*. Volume Ⅰ: Texts. Oxford: The Pali Text Society.

SoNirBh: *Sopadhikā bhūmiḥ* and *Nirupadhikā bhūmiḥ*
Lambert Schmithausen, ed. 1991. *Yogācārabhūmi: Sopadhikā and Nirupadhikā Bhūmiḥ*. In Li Zheng, chief-editor. *Papers in Honour of Prof. Dr. Ji Xianlin on the Occasion of His 80th Birthday (II)*. Jiangxi: Jianxi renmin chubanshe.

ŚrBh: *Śrāvakabhūmi*. (Complete bibliographical data concerning traditional Canons and relevant sigla are found in Editing Conventions, Part Two)

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2. Ishikawa Mie 石川美惠, ed. 1994. 'Tonkōbon *Yuga shi ji ron, Shōmon ji* (2): S676 kōtei' 燉煌本『瑜伽師地論・声聞地』（２）―Ｓ６７６ 校訂―．*Toyō daigaku daigakuin kiyō — Bungaku kenkyūka* 東洋大学大学院紀要 ― 文学研究科 30: 152-139.
3. Ishikawa Mie 石川美惠, ed. 1995. 'Tonkōbon *Yuga shi ji ron, Shōmon ji* (3): Perio shūshū shahon Mokuroku No. 836 kōtei' 燉煌本『瑜伽師地論・声聞地』（３）―ペリオ蒐集写本 目録 Ｎｏ．８３６ 校訂―．*Toyō daigaku daigakuin kiyō — Bungaku kenkyūka* 東洋大学大学院紀要 ― 文学研究科 31: 242-231.
4. MS: Joint Publication of Taishō University (Tokyo) and China Library of Nationalities (Beijing). 1994. *Facsimile Edition of the "Śrāvakabhūmi" Sanskrit Palm-leaf Manuscript* 瑜伽師地論聲聞地梵文原文影印本. Beijing: Minzu chubanshe.
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6. Sh: Karunesha Shukla, ed. 1973. *Śrāvakabhūmi of Ācārya Asaṅga*. Patna: K.P. Jayaswal.
7. Sh II: Karunesh Shukla, ed. 1991. *Śrāvakabhūmi of Ācārya Asaṅga*. Part II. Patna: K.P. Jayaswal Research Institute.
8. ŚrBh-Gr: Shōmon ji Kenkyūkai 声聞地研究会 (Śrāvakabhūmi Study Group), ed. and tr. 1998. *Yuga ron Shōmon ji Daiichi yugasho: Sansukurittogo*

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9. ŚrBh-Gr (13): Shōmon ji Kenkyūkai 声聞地研究会 ed. and tr. 1994. 'Bonbun Shōmon ji (13): Daini yugasho (1) wayaku, kamon' 梵文声聞地（十三）— 第二瑜伽処（１）和訳・科文—. *Taishō daigaku sōgō bukkyō kenkyūjo nenpō* 大正大学総合佛教研究所年報 16: 73-129.
10. ŚrBh-Gr (14): Shōmon ji Kenkyūkai 声聞地研究会 ed. and tr. 1995. 'Bonbun Shōmon ji (14): Daini yugasho (2) wayaku, kamon' 梵文声聞地（十四）— 第二瑜伽処（２）和訳・科文—. *Taishō daigaku sōgō bukkyō kenkyūjo nenpō* 17: 19-71.
11. ŚrBh-Gr (15): Shōmon ji Kenkyūkai 声聞地研究会 ed. and tr. 1996. 'Bonbun Shōmon ji (15): Daini yugasho (3) wayaku, kamon' 梵文声聞地（十五）— 第二瑜伽処（３）和訳・科文—. *Taishō daigaku sōgō bukkyō kenkyūjo nenpō* 18: 1-35.
12. ŚrBh-Gr (16): Shōmon ji Kenkyūkai 声聞地研究会 ed. and tr. 2001. 'Bonbun Shōmon ji (16): Daini yugasho (4) wayaku, kamon' 梵文声聞地（十六）— 第二瑜伽処（４）和訳・科文—. *Taishō daigaku sōgō bukkyō kenkyūjo nenpō* 23: 77-137.
13. ŚrBh-Gr (17): Shōmon ji Kenkyūkai 声聞地研究会 ed. and tr. 2002. 'Bonbun Shōmon ji (17): Daini yugasho (5) wayaku, kamon' 梵文声聞地（十七）— 第二瑜伽処（５）和訳・科文—. *Taishō daigaku sōgō bukkyō kenkyūjo nenpō* 24: 1-41.
14. ŚrBh-Gr (18): Shōmon ji Kenkyūkai 声聞地研究会 ed. and tr. 2003. 'Bonbun Shōmon ji (18): Daini yugasho (6) wayaku, kamon' 梵文声聞地（十八）— 第二瑜伽処（６）和訳・科文—. *Taishō daigaku sōgō bukkyō kenkyūjo nenpō* 25: 1-43.
15. ŚrBh-Gr (19): Shōmon ji Kenkyūkai 声聞地研究会 ed. and tr. 2004. 'Bonbun Shōmon ji (19): Daini yugasho (7) wayaku, kamon' 梵文声聞地（十九）— 第二瑜伽処（７）和訳・科文—. *Taishō daigaku sōgō bukkyō kenkyūjo nenpō* 26: 1-45.
16. ŚrBh-Gr (20): Shōmon ji Kenkyūkai 声聞地研究会 ed. and tr. 2005. 'Bonbun Shōmon ji (20): Daini yugasho (8) wayaku, kamon' 梵文声聞地（二十）— 第二瑜伽処（８）和訳・科文—. *Taishō daigaku sōgō bukkyō kenkyūjo nenpō* 27: 1-49.

ŚrBh-Gr: see under ŚrBh.

ŚrBh-Gr (13)-(20): see under ŚrBh.

ŚruBh: *Śrutamayī bhūmiḥ*.

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3. Yaita Hideomi 矢板秀臣 ed. and tr. 1992. 'Yuga ron no Inmyō: Bonbun tekisuto to wayaku' 瑜伽論の因明：梵文のテキストと和訳. *Naritasan bukkyō kenkyūjo kiyō* 成田山仏教研究所紀要 15: 505-576.

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SuvParPP: *Suvikrāntivikrāmiparipṛcchāprajñāpāramitāsūtra*
Ryusho Hiakata, ed. [1958] 1983. *Suvikrāntivikrāmi-Paripṛcchā-Prajñāpāramitā-Sūtra*. Kyoto: Rinsen Book Co.

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Takakusu Junjirō 高楠順次郎 and Watanbe Kaikyō 渡邊海旭, chief eds., *Taishō shinshu daizōkyō* 大正新修大藏經. [1922-1933] Popular edition 1991. 85 vols. Tokyo: Taishō shinshu daizōkyō kankōkai.

Taishō: Taishō Canon; see under T.

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INDEX

The Index registers the main occurrences of the principal Buddhist technical terms and phrases in Sanskrit and English as well as proper names such as traditional figures, monasteries, schools, etc. As far as the technical terms are concerned, priority has been given to the occurrences in the Sanskrit critical edition and the English translation, notes included. Words like 'Buddha' and 'bodhisattva', for instance, occurring in other places than the edition and the translation of the Chapter on the Mundane Path have been considered too general to present interest. Furthermore, I have focused on the technical senses of the Sanskrit words rather than on their more general usages. For example, *artha* has been recorded with its sense of 'meaning' as one of the 'six aspects' (see passages 3.28.2.1.2.1., 3.28.2.1.2.2., etc.) but not in an occurrence as *tadarthaṁ* 'for this reason' (citation in note 132, p. 520). The Sanskrit terms are recorded in their root form when listed alone. Phrases are usually given in nominative. The root form of a word or the nominative of a phrase should be understood as covering all grammatical forms (e.g., *sapta manaskārāḥ* covers *saptabhir manaskāraiḥ*, etc.). I have also included the main occurrences of various technical Sanskrit terms used in the Introductory Study and the notes to the English translation, especially those which are relevant to the present book. Sanskrit terms reconstructed on the basis of the Tibetan and/or Chinese renderings are preceded by asterisk.[1]

Section IV records all the occurrences of the main terms as they appear in the English translation of the Chapter on the Mundane Path. As for the other parts of the book, including the annotations to the English translation, precedence has been given to the main occurrences, especially to those notes which explain the entry in question. When the same English word translates two different Sanskrit terms, the latter are treated as distinct subheadings and the page number of their occurrences are listed separately. Different English words rendering the same Sanskrit term have been registered as separate entries. In the case of polysemic lexemes, I have recorded only the main meaning(s). More relevant information will often be found in the annotations.

Sanskrit, Pali, and Tibetan entries are listed according the traditional order of each language.[2] Entries in English, Chinese, Japanese, and Korean follow the order of the Roman alphabet. Japanese names are transcribed according to the modified Hepburn system.[3] Korean names follow the McCune-Reischauer system.

The number after each entry indicates the page where it occurs. I have not specified whether the page number refers to an occurrence in the main text or in a note. Bold type has been used for those occurrences of the English technical terms as well as the main proper names which give particularly detailed information on the respective entries.

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[1] Unfortunately, lack of time has prevented me from compiling a Sanskrit-Tibetan-Chinese-English Glossary. I intend to continue my work with the edition and translation of the Chapter on the Supramundane Path (*Lokottaramārga*). This future critical edition and annotated translation is planned to include such a polyglot glossary for the entire Yogasthāna IV.

[2] Section II also contains entries such as 'Tāranātha' and 'Dalai Lama', which strictly speaking are not Tibetan words.

[3] For this system, see Masuda ed., *Kenkyusha's New Japanese-English Dictionary*, p. XIII.

I Sanskrit and Pali

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III Chinese, Japanese, and Korean

IV English

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